

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1938



BANGALORE:

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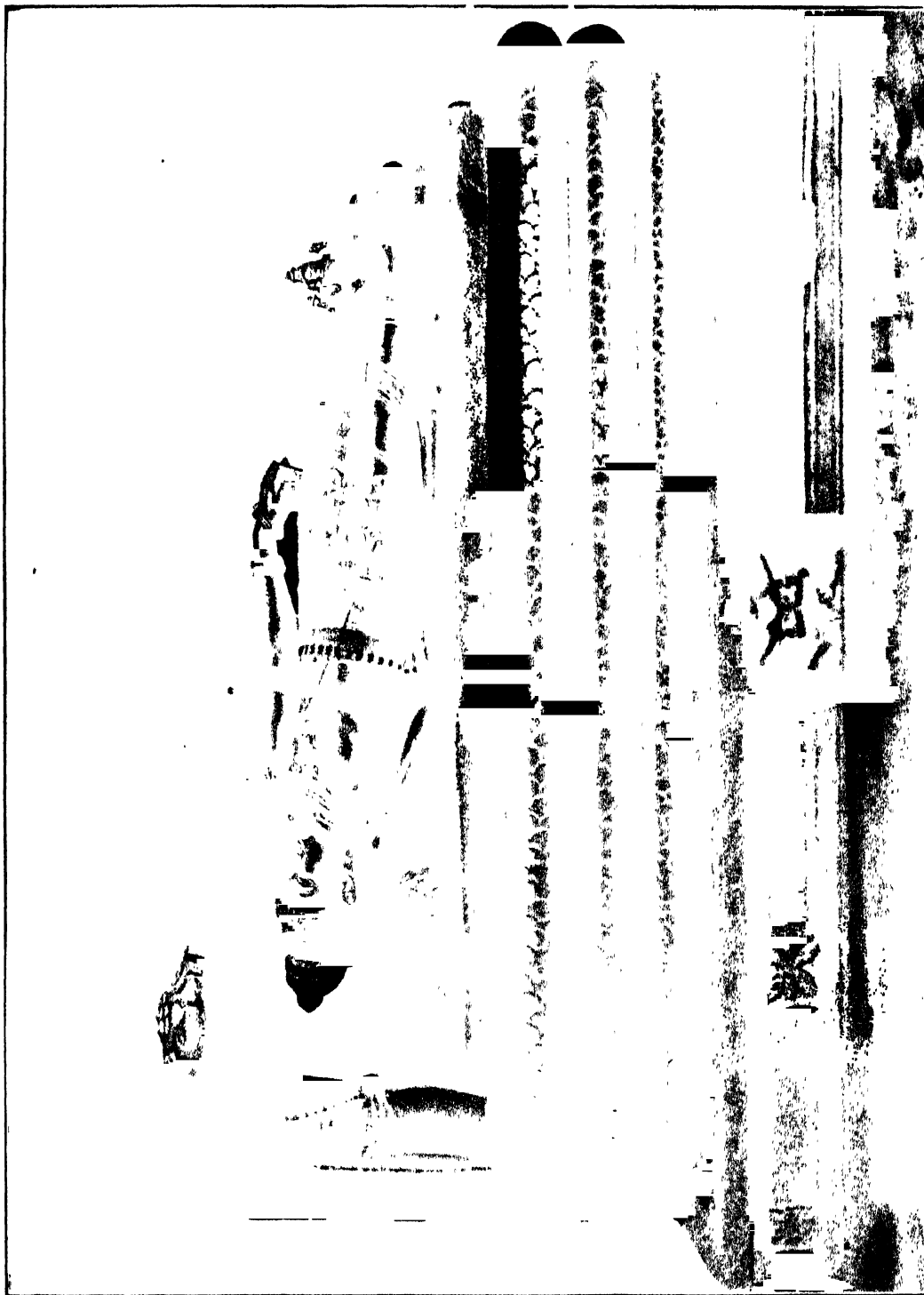
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RANGANATHA, RANGANATHA TEMPLE, SIVASAMUDRAM (p. 38).
Mysore Archaeological Survey.]

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1938.

PART I—ADMINISTRATIVE.

Staff. Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued to be the Director of Archæology in addition to his professorial duties at the University and there was no change in the staff.

Tours. The Director toured in the taluks of Pāvagaḍa, Madhugiri, Koratagere, Kunigal, Maddūr, Yelandūr, T.-Narsipur, Maḷavalli and Kānkānhaḷli for the purpose of collecting inscriptions and information about architecture and also for inspecting the monuments for conservation purposes. The Assistant to the Director toured in parts of Shimoga, Hassan and Mysore Districts for copying inscriptions.

Exploration. Among the ancient sites and monuments studied, were those at Pāvagaḍa, Niḍugal, Miḍigēsi, Koratagere, Huli-yūrdurga, Mēkēdāt Kabbāldurga and also those at Yelandūr, Agara, Mūgūr, T.-Narsipur, Tirumakūḍlu, Ālagōḍu, Māliṅgi, Talkāḍ, Śivasamudram, Mārchalli, Maḷavalli, Kānkānhaḷli and Moḷagālu. Among the discoveries were a number of Chōḷa and Hoysaḷa monuments constructed in the Dravidian style, one of the earliest of them being the Janārdana Temple at Māliṅgi, which is a Viṣṇu temple that was managed by a Śrī-Vaiṣṇava board of trustees before the days of Śrī Rāmānujāchārya. A number of fine images were also discovered and the links between the Chōḷa and the Hoysaḷa schools of architecture were noted. A special study was made of a number of forts.

Conservation. Considerable attention was paid to the conservation of monuments. The renovation work in the temples of Bēlūr and Halebīḍ progressed very greatly with the co-operation of the Department of Public Works and the Bēlūr and Halebīḍ Temples' Renovation Committee. At the suggestion of several Jain bodies who expressed their anxiety about the safety of the Gōmaṭa statue at Śravanabelagoḷa, the Director of Archæology studied the image with the kind co-operation of the Deputy Commissioner, Hassan District, the Executive Engineer, Hassan Division,

the Director of Geology and the University Professor of Botany. Enquiries were set on foot as to the measures to be taken to prevent decay. Government appointed a committee to revise the rules for classifying the ancient monuments, with the Director as convenor, and the Muzrai Commissioner and the Chief Engineer of Mysore as members.

The total number of inscriptions and old documents copied during the year is nearly 120 in addition to the writing on the walls of the top floor of the Jagan Mohan Palace connected with the wall paintings. One of the important finds is a copper plate grant of the Gaṅga king Avinīta which bears witness to the close relationship between the Pallava and the Gaṅga dynasties. The Assistant Mr. R. Rama Rao has, as usual, edited the bulk of the inscriptions with the Director's guidance and the help of the Pandits.

Epigraphy.

A detailed study was made of the paintings on the walls of the top floor of the Jagan Mohan Palace at Mysore and many interesting historical points and portraits useful for a study of Mysore in the 19th century were noted.

Wall paintings.

One copper plate grant of the Gaṅga king Avinīta and 84 new coins were acquired for the Museum and an interesting collection of punch-marked and other coins received from two private collectors in the Dharwar District was studied. The

Museum.

Director who is a member of the Government Museum Committee commenced the re-arrangement of the Archaeology and Ethnology sections with the assistance of the the Curator of the Museum.

The Annual Report for 1936 and the Guide books for Srīringapatam and Bēlūr were published, while the Report for 1937 and the Guide for Halebīd and the additional matter required to complete the Mysore Supplement of the *Epigraphia Carnatica* were

Publications.

sent to the press.

About eighty new publications were acquired for the library (*vide* Appendix D).

Library.

The receipts and expenditure of the department under budget heads amounted to Rs. 15,652-2-3 and Rs. 15,652-2-3, respectively (*vide*

Finances.

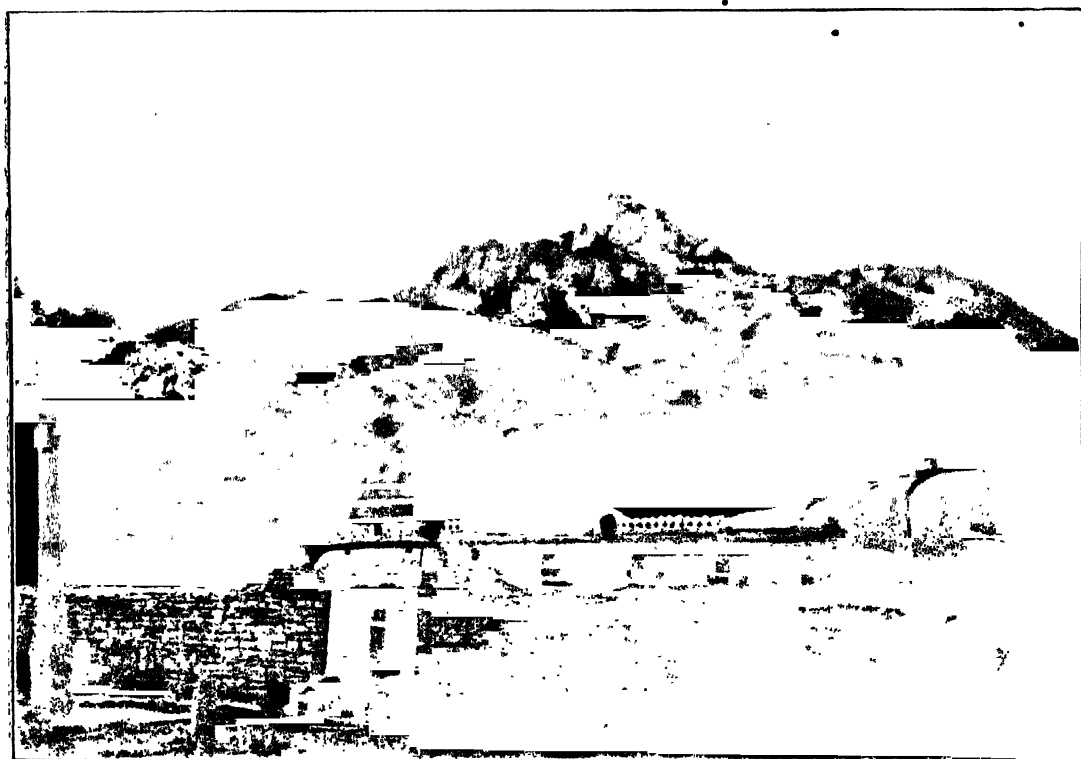
Appendix E). A sum of Rs. 241-6-0 was realised by the sale of the departmental publications and photographs

during the year.

The success of the work of the department was rendered possible by the sincere co-operation of the office staff.



1. HILL VIEW, NIDUGAL (p. 4).



2. SRI RAMA TEMPLE, NIDUGAL (p. 5).

portions were rebuilt in about 1600 A.D. The Padmāvātī image of the west cell with an inscription on its pedestal and the image of Brahma on horseback which were both noticed by the Director of Archaeology in 1919 have disappeared. These are said to have been taken to Amarapura in the Madakasira taluk by Jain devotees. Removal of an image and, more particularly, of a recorded inscription ought to have been made with permission. It may be ascertained whether permission was obtained. The granite mānastambha, about 30 feet high, stands in front of the temple and is interesting because of the small towered niche constructed above it. This niche is now empty.

25. Vīraṃma's well. This is a large stonebuilt pond.

26. Sīge Bhāvi.

27. Durgā shrine.—This is a small structure which enshrines a seated image of Durgā with all the four arms broken.

28. Ādinārāyaṇa shrine.—Facing north, near the east gateway, stands the one roomed shrine of Nārāyaṇa. In it on a Garuḍa pedestal stands a fine Hoysaḷa image of Nārāyaṇa made of black stone, about 6 feet high including the pedestal. Its workmanship is simpler than in the usual Hoysaḷa images and the god holds in his four hands śankha, padma, gaḍā and chakra. On the jambs are carved the God's two consorts. The god wears a four-stepped tiara of evidently Hoysaḷa workmanship.

29. Tippe Rudra temple.

30. East gateway called the Pāvagaḍa gateway.

31. Tirumaladēvara-kaṭṭe.—This is a small tank to the east of the Pāvagaḍa gateway.

32. Lakshmīnarasiṃha temple.—This is the largest structure on the hill and is of the Hoysaḷa-Draviḍian type. Its garbhagriha houses a Lakshmīnarasiṃha group, on the toraṇa of which appear the ten avatārs. In the vestibule are also a small image of Kēśava and a nāga. In the navaraṅga are kept a Sūrya image and a sculptured panel depicting Rāma's coronation. The rebuilding of the navaraṅga and the construction of the mukhamanṭapa appear to have been done in the Pāḷḷēgār period.

33. Next to the above on the west stands the Nagarēśvara temple in whose compound, against the west wall, are kept some inscriptions. There is another inscription on a black stone slab in the navaraṅga, which is dated 1171 Śaka corresponding to 1249 A.D. In the west garbhagriha and the north cell are two images. In the navaraṅga are kept :—

(1) Saptamātrikas

(2) Nāga stones

(3) A Nandi

(4) Mahishāsuramardini of Hoysaḷa workmanship, and

(5) Kēśava.

34. Sōmēśvara temple :—

This structure which bears on its navaraṅga doorway the date 1280 A.D. evidently belongs to the reign of Narasimha III. It has been well described by Mr. R. Narasimhacharya. Its navaraṅga doorway is elegantly carved. In one of the navaraṅga cells is a good image of Mahishāsuramardinī, while the female figure holding a child is kept in the vestibule. An inscription in the navaraṅga refers to a grant made about the year 1370 A.D.

35. Ruined masjid of Aramane Bābayya with tombs and tank.

36. Cavalier.

37. Kurubara Haṭṭi with about 15 houses.

38. Shrine of Mahishāsuramardinī with a relieve figure called Durgā of the Nāyak days. The temple was rebuilt about two years ago. Behind it, is a small towered structure said to be the tomb of a yōgi.

39. Gateway of the outer fort around the palace.

40. Gateway of the inner fort around the palace.

At the upper end of the inner gateway, facing south, near a ruined shrine is a seated image of soapstone beautifully carved in the Chālukyan style. The deity is Bhairava treading on the body of a beheaded demon. Skeleton-bodied Bhetālas dance around him. He is eight-handed holding : sword (broken), snake, mace or axe (broken), trident, damuruga, broken, bowl with demon's head and bow. The tōraṇa, 4' high, is of a flower-laden creeper with a fine lion's head.

To the south of the same gateway stands a soapstone image of Gaṇēśa, 3' high, simple in form and not ornamented like the typical Hoysala work.

41. Foundations of numerous buildings.

42. Chennakēśava temple.—This is a temple built of granite, with a brick tower of the Nāyak days and an interesting secret storey in the double roof. The image is now said to be in the village of Beḷḷibaṭḷu to the east of the hill.

43. A deep semi-circular tank with stone steps leading down. This appears to have been the chief source of water-supply to the town.

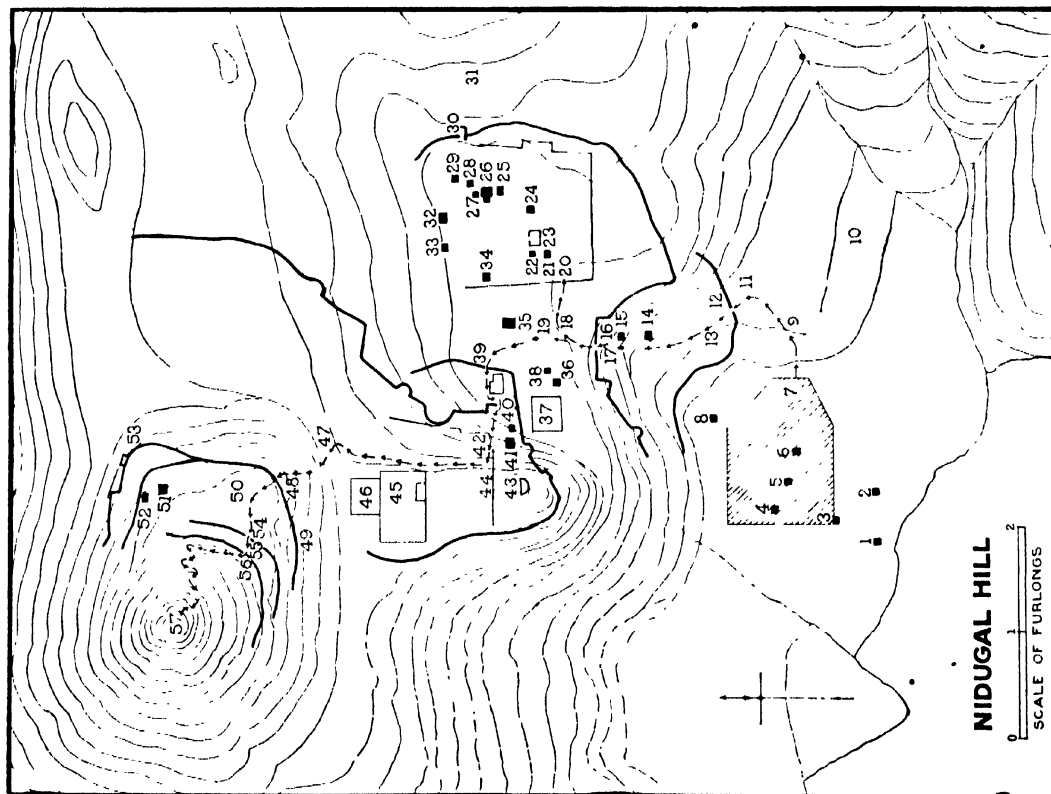
44. Īśvara temple.—On the platform to the north of the tank stands a small but fine granite temple which is mentioned as having been built by Jagadēkamalladēva, son of Irungola I (circa 1150 A.D.). The temple has a garbhagriha with the līṅga disappeared and the pīṭha disturbed. The vestibule is open and the navaraṅga has four octagonal bell-shaped granite pillars. There is a lotus in the central ceiling. Against the walls are ten little cells the deities of which have disappeared. The middle one in the south contains the Saptamātrikā panel having only these seven figures :—Indrāṇī, Brāhmī, Māhēśvarī, Kaumārī, Vaiṣṇavī, Vārāhī and Chāmuṇḍā



2. PALACE SITE, NIDUGAL HILL (p. 9).



3. CANNON, NIDUGAL HILL (p. 9).



1. SKETCH MAP (p. 4).

(Durgā). Gaṇēśa and Virabhadra are absent. Opposite to the temple stands a small maṇṭapa with a soapstone bull.

45. First fortgate of hill top.—In this area (which is back of the hills) stand the high walls of what was once the palace of the Pāllegārs (Pl. IV, 2). The building is entered by an arched gateway between two high balconies and is divided into several compartments. The walls are of rough size stones to about 4 feet and then built of sundried biscuit-shaped bricks. The building very much resembles the palace of the Nāyaks on the Chitaldrug hills. The walls are 5 feet broad at bottom and taper upwards.

46. Durbār Hall.—Behind the palace on a rock stands a high stone structure. There must have formerly stood a hall or room here, probably used for a safe retreat. It is said to have been the durbār hall of the Pāllegārs. Through an arch under a boulder are entered the apartments consisting of the kitchen, the guards' room, etc.

47. On a boulder stands the figure of a prince with folded hands before a liṅga and a bull. Behind the boulder is a pool from which a drain leads water to the tank near the palace.

48. Second fort gateway of hill top.

49. Cave serving as horse stables.

50. Under a rock shelter is a shrine which appears to have contained a dark stone image of Bhairava. This has now disappeared and is represented by a fragment consisting of his feet, the dog and a Bhētāḷa. The shrine is popularly known as that of Guligañjamma.

51. Guard rooms and powder magazine, with a pond formed by cutting out rocks around a natural pool.

52. Kālahastīśa temple.—To the north of the above there is a temple of Kālahastīśa of the Pāllegār times, having a garbhagriha containing a low natural liṅga, an open vestibule with a small Nandi, a navaraṅga of four pillars of very ordinary workmanship, and a porch of three ankaṣas. In the porch is a black stone slab which has an inscription of the Harati chief Hoṭṭanna Nāyaka (E. C. XII, Pg. 46). By the side of the northern pillar of the garbhagriha there is a fragmentary inscription of 3 lines.

To the east of the Kālahastīśa temple and other buildings on the fort walls and bastions are found about 3 or 4 pieces of cannons made by welding iron bars and rings, as in the cannon placed to the right of the Government Museum at Bangalore.

53. Wicket gate leading north-east down the hill. To its west on a bastion lies a huge cannon in two pieces, which together give it a length of 19 feet (Pl. IV, 3). The diameter of the hole is one foot. To its west lies a large natural pool of water.

54. Third fort gate of hill top.

55. Fourth fort gate of hill top.
56. A rock shelter cave said to have been a powder magazine. It is more probably a temple.
57. A steep zig zag climb on the north-east face of the topmost hill brings us to a large boulder which forms the peak of the hill and is 3,772 feet above the sea level. Here stood an old temple of Nandi. It was constructed by Hoṭṭanna Nāyaka in about 1700 A. D. The ruined temple and the image of the bull were rebuilt by public subscription in 1928, in memory of which an old Hoysaḷa inscription was rubbed off its slab and a new one inscribed. This inscription and the one on the bell opposite the temple were copied. The lamp pillar of the temple appears to date from the Pāllegār days. From the top a good view is obtained of the various inhabited terraces of the hill and of the country around.

MIDIGESI.

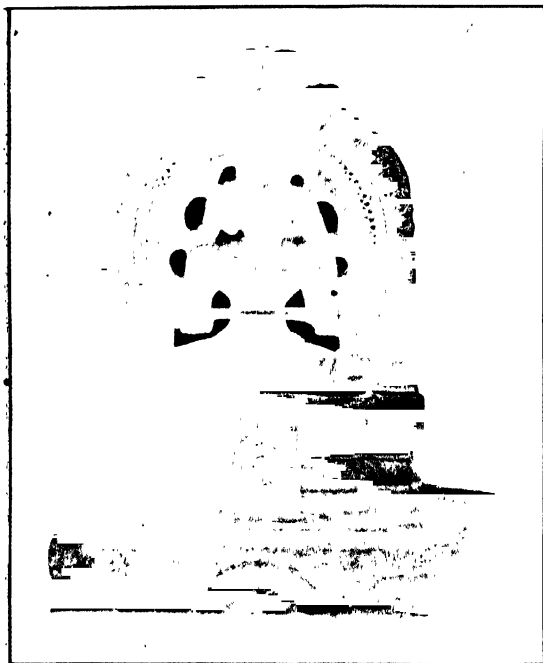
(Pl. VII, 1).

Miḍigeṣi was last visited in 1918 and an account of the hill fort of the place has appeared in the report for that year (p. 8.). The following are the several points of interest:—

- (1) Fort wall.
- (2) Veṅkaṭaramana temple.
- (3) Old palace site. It has high rubble walls surmounted by earthen ones now in ruins. To the south of the palace is a pond called Vokkaraye which supplied water to the palace.
- (4) Hill fort wall and gateway No. 1—Old Hindu structure.
- (5) Hill fort wall and gateway No. 2—Old Hindu structure.
- (6) Maṇṭapa in ruins—Perhaps a guard house.
- (7) Hill fort wall and gateway No. 3.
- (8) Hill fort wall and gateway No. 4.

The steps here run through a natural cleft between two vertical faced boulders about $5\frac{1}{2}$ feet apart (Pl. V, 3). The fort walls near by have masonry parapets provided with musket holes and cannon platforms and built with flat thin bricks of the second half of the 18th century. Probably they belong to the days of Hyder.

- (9) Hill fort wall and gateway No. 5.—This gateway the stone work of which bears lotuses, fish, etc., is an old structure improved by Hyder or Tipu and provided with pointed arches and vaulted roofs.
- (10) Musare-Done.—This is mostly built of brick and most probably belongs



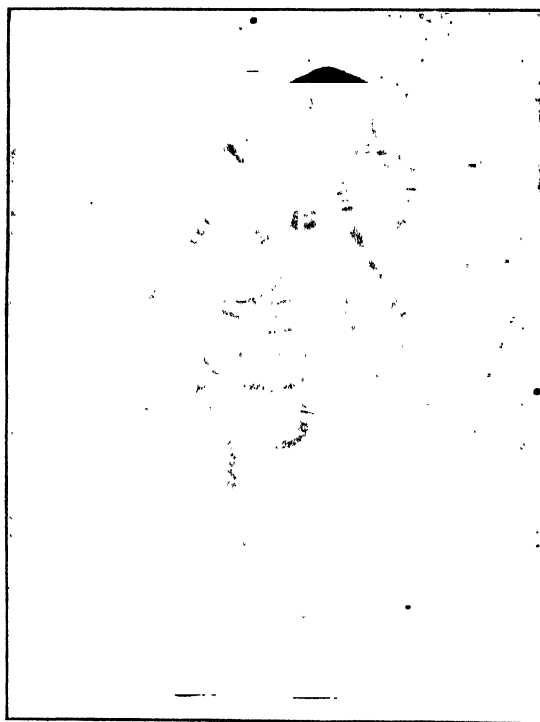
1. ANNAPURNA, KASI-ISVARA TEMPLE,
NIDUGAL (p. 5).



2. VIRABHADRA, NIDUGAL (p. 5)



3. ROCK-CUT ENTRANCE, HILL FORT,
MIDIGESI (p. 10).



4. MAHISHASURAMARDINI, SOMESVARA TEMPLE,
KUNIGAL (p. 16).

- to Hyder's days. At its west end is a platform for drawing water with a rope.
- (11) Powder magazine or secret dungeon close to a watch tower. It is concealed by stone works. It is in a pit and has a passage and two rooms (measuring 20' x 15') and is in a good state of preservation. The trees around it may be cleared and a flight of steps of size stone may be built to lead the visitors to it.
 - (12) Masjid.—This is a structure of brick and mortar with a hall of about 35' x 20' and with two minarets and a brick and mortar parapet with the wall worked in the shape of lattice work. (Pl. VII, 2).
 - (13) To the south-west of the above stand the ruins of a building built of rubble walls. It was perhaps the house of the Khazi.
 - (14) Granaries.
 - (15) Āñjanēya temple.—This is a small structure of the Pāllegār days with a relievo of Hanumān in it.
 - (16) A brick built tank improved in the Muslim days.
 - (17) Citadel of Palace.—This has two courts, the outer one of which contains granaries. The inner one probably had living rooms. A plaster relievo of Garuḍa in the south wall of the granary suggests that it is a Hindu structure. The destruction of the head and shoulders of the figure might have occurred after some conquest. The outer part is entered by a stone gateway with guard rooms on both sides. The court has a back door leading towards the granaries and the peak. In front of it on the north-west stands an open structure with a verandah which was probably used as the durbar hall.
 - (18) Store rooms for oil and ghee (?)
 - (19) Granary.—Rice husk, etc., are still found in six pits. To the north-west of the granary is the trigonometrical station.
 - (20) Kanyarammana Done.—This is a natural pool on the north-west. It is the chief source of water-supply to the hill top. Near it, facing west, is a small cave of Kanyaramma, and here the goddess is worshipped in the form of a līṅga-like stone.

The temple which overlooks the town to its east is built on the lower slopes of a high terrace. Its dvāramanṭapa which has a tall

**Venkataramanasvami
Temple.**

Draviḍian brick tower and lion-bracket pillars, has a Gaṇeśa in a small cell on the south and Bhairava on the north.

Its mukhamanṭapa has a set of fine pillars with ribbed brackets. The garbhagriha appears to be a late Hoysala structure.

The Mallēśvara temple is also of the Pāllegār times. Both are kept well and
Mallesvara Temple. in a good state of repair.

KORATIGERE.

(Pl. VII, 3).

A note on the hill fort at Koratigere has appeared in the Mysore Archæological Report for 1918 (P. 3 ff). The several points of interest that we come across as we climb up the hill, are the following :—

1. Fort wall No. 1.

Between the 1st and the 2nd fort gates the path passes over a ground which emits a hollow sound. It is said to be the mint.

2. Fort wall and gateway No. 2.

3. Guard house.

4. Fort wall and gateway No. 3.

Here a branch path leading to the left takes us to an old cave temple of Gavi Timmaiya. It is a large rock shelter cave facing south. In its garbhagriha stood formerly an image of Timmaiya or Śrīnivāsa. Some conical stones are set up there and an image of Tirumaṅgai Ālvār is found. There is a cave chamber to the east, which is vacant. Possibly another to its west which is said to contain a liṅga and a pīṭha is now walled up. The doorway of the vestibule with its Vaishṇava dvārapālas, the pillars of the raṅgamaṇṭapa with the relievo carvings of Hanumān, and Gaṛuḍa, the votive images of the Pāllegārs, etc., show that the structure is of the Pāllegār period.

5. Fort wall and gateway No. 4. Just behind is a pond of water.

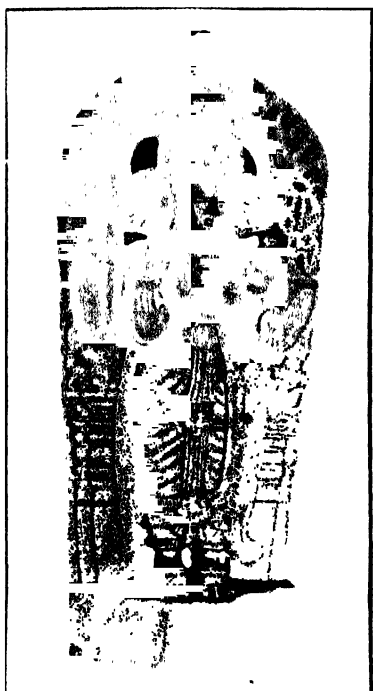
6. A building used as a reading room built about 30 years ago, now in disuse.

7. Gaṅgādhārēśvara temple.—From a fissure in the rock above Gaṅgādhārēśvara water drips down on the liṅga which is placed in a pit of the lower rock. The temple is a cave shrine as at Śivagaṅga. It is said that another liṅga called Jyotirmahēśvara has been covered up by the wall which is behind Gaṅgādhārēśvara and the former's consort is similarly covered up by the wall behind Pārvatī. It is said that 30 years ago the images of Śrīnivāsa and his consorts were set up along with those of the Navagrahas. Two unnoticed images kept in the temple are of interest. One appears to be of Naminālvār with a vīra-rēkhā on his forehead. The other sits in padmāsana and has the hands joined. The reading room building covers the front view of the temple; the sooner it is removed, the better.

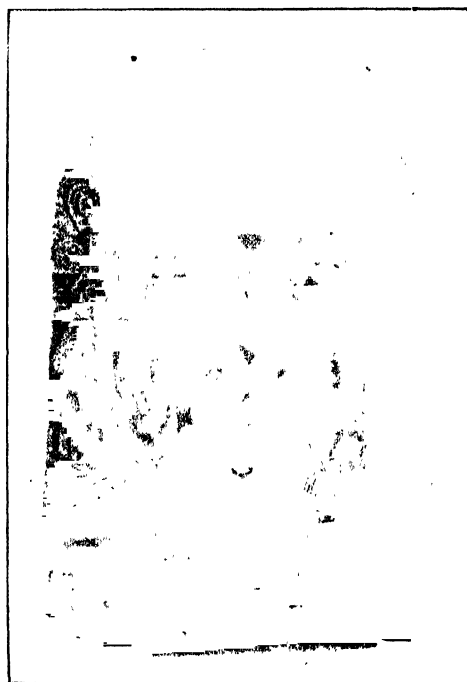
KUNIGAL.

GAṆĒŚA TEMPLE.

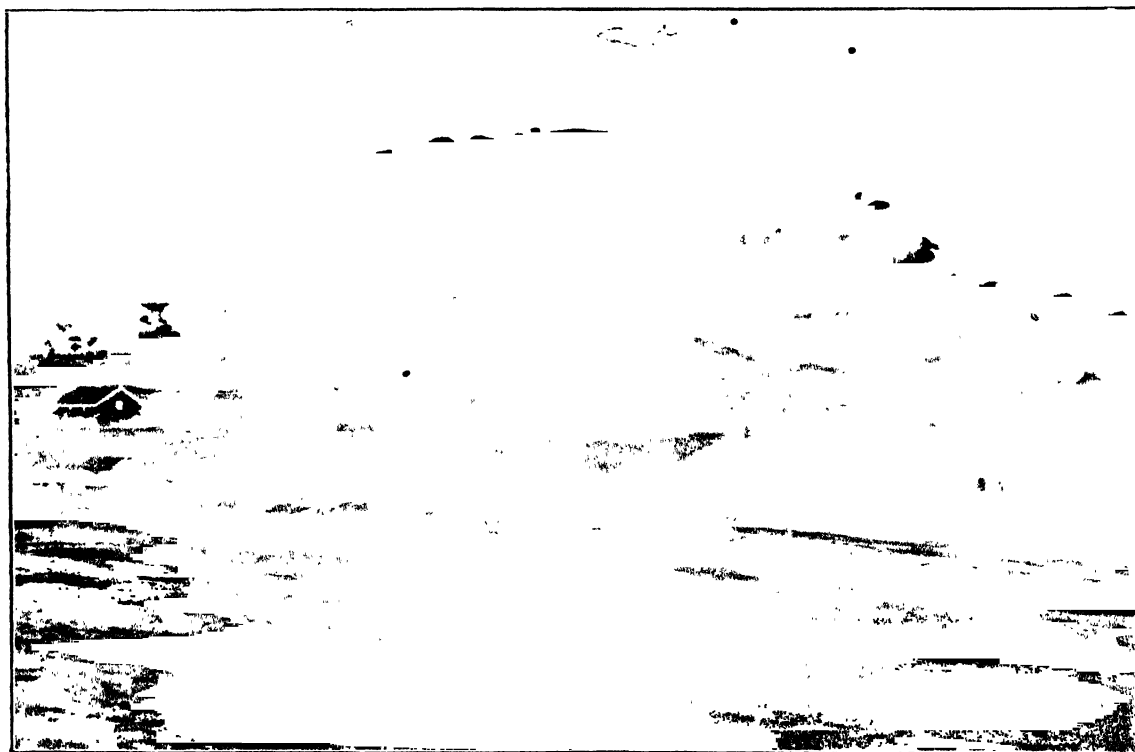
The Gaṇēśa temple contains an old image of Gaṇapati on a mūshaka-pīṭha. It appears to have been built during the Vijayanagar days in a part of the fortgate



1. PARVATI, SOMESVARA TEMPLE,
KUNIGAL (p. 15).



2. SARASVATI, SOMESVARA TEMPLE
KUNIGAL (p. 15).



3. HULIYURDURGA (p. 16).

PADMĒŚVARA TEMPLE.

The disposition of the several buildings shows that Kuṇigal was an agrahāra town granted in the late Hoysala days, probably about 1250 A. D. In the centre stood the Narasimha temple, while to its north-east, about 150 yards away, was built the Padmēśvara temple, an ornate granite structure in the typical Hoysala style.

History.

The garbhagriha of the temple has a medium-seized liṅga on a fine pedestal.

General Description.

The vestibule is divided into three compartments, of which the north one contained Pārvatī, now disappeared, and the south one, Gaṇēśa, also disappeared but substituted by a modern one. The navaraṅga has four pillars of granite having cubical mouldings and connected by sixteen-fluted shafts with wheel moulding above. The ceilings contain mostly padma domes with pendants. The east door of the navaraṅga has no porch, while the south one appears to have had a porch.

The Narasimha and Padmēśvara temples, though not of extraordinary beauty, still deserve to be preserved. Both of them are in a

Conservation.

decaying condition, and particularly the latter, the foundation having sunk at the west end of the navaraṅga and the roof become leaky throughout. The Padmēśvara temple is said to have about Rs. 500 at its credit. This may be very well utilised for the preservation of the temple.

The old fort wall separates the area of the temple from the large tank on the north-east.

ŚIVARĀMĒŚVARA TEMPLE.

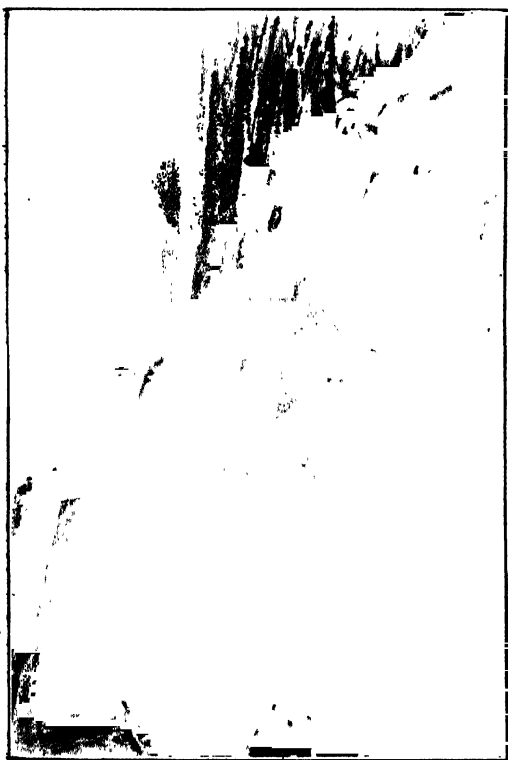
The Śivarāmēśvara temple is a modern structure of little archæological importance, except for the figure of Mahishāsuraṁardinī. This image which is said to have been brought from the ruined Kottēśvara temple at Kottigere is in the typical Gaṅga style. It is a relievo carved on a granite slab. The goddess holds a snake, prayōga-chakra, a conch and a trident, and stands on her left foot, treading on the buffalo with the right one. She wears a breast-band, shorts and waist band (*daṭṭi*). The figure is interesting.

TANK.

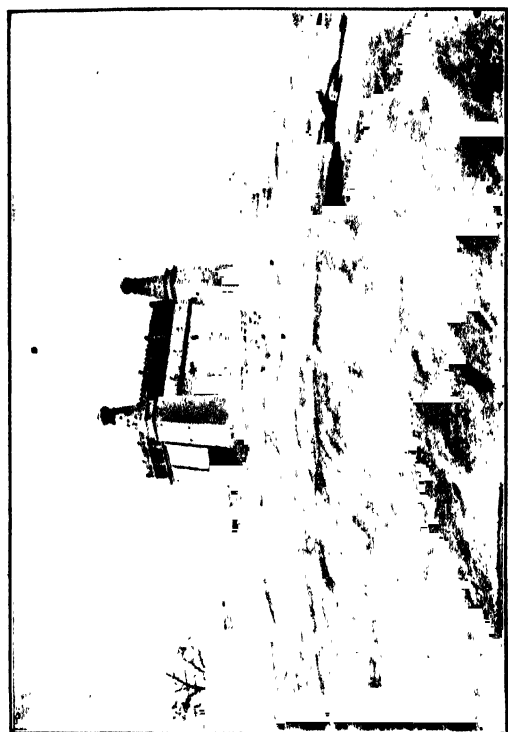
About 50 yards to the north-east of the Padmēśvara temple and over the relics of a fort wall of the Vijayanagar period stand the remains of the water-gate with a Hanuṁnān shrine. On the pillars of the gate and on their cubical mouldings are found, among others, the following sculptures:—

Camel with a rider; anthropoid gaṇḍabhērūṇḍa standing with lions in its beaks and elephants in its hands; wheeling acrobats; and musicians playing on Sarasvatī vīṇā.

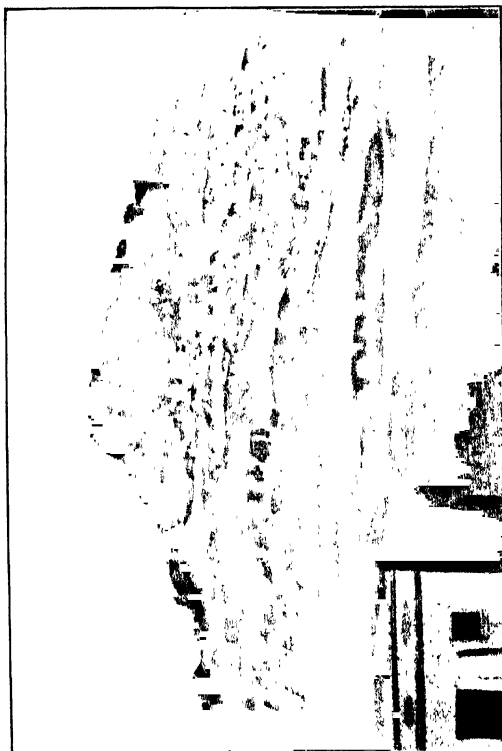
Sculptures on first gate.



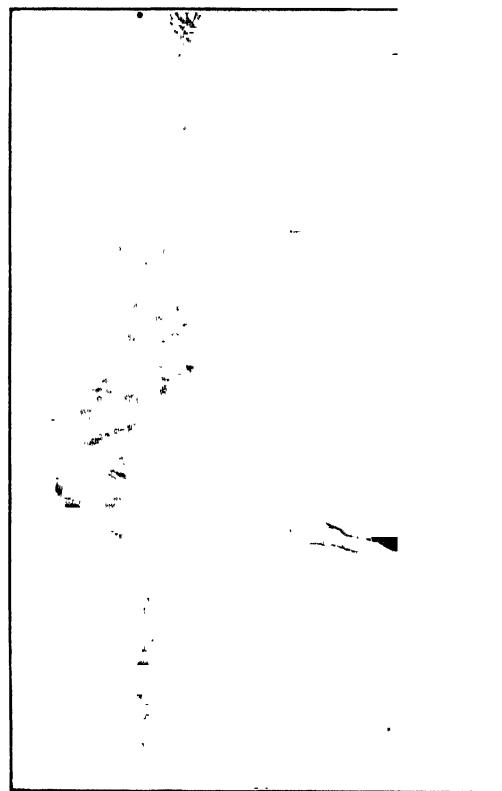
1. HILL FORT, MIDIGESI (p. 10).



2. MASJID, HILL FORT, MIDIGESI (p. 11).



3. HILL, KORATIGERE (p. 12).
Mysore Archaeological Survey.



4. BILIGIRI HILLS (p. 24.)

The lower portions of the tank bund are made up of largish round boulders
Tank Bund. and are evidently of Hoysaḷa days.

Another water gate leads to the steps of the tank. It is well constructed with numerous carvings on the cubical mouldings of its pillars.

Sculptures on Second Gate. Among these may be noticed: Bhairava, Vīrabhadra wearing long coat and tiny beard, Jaṅgama-guru holding kamandalu and staff, Dakṣiṇāmūrti, Brahma on swan, Kāla-Bhairava and the image of the builder. This person who is dressed like the image of Kempe Gauḍa at Śivagaṅga has no sacred thread. He wears loin cloth, necklets, moustaches, ear-rings and round-topped cap. To his left stands an attendant bearing his sword and betel bag (*haḍapa*). ;

A pillar in front of the chief is cracked and a timely prop would save the structure from decay.

SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple contains a number of buildings built in different times, dating from the Hoysaḷa to the Pāllegār days. It is
History and General Description. a granite structure with the original temple having a peculiar plan. The latter contains a garbhagr̥ha with a multi-corniced basement. A pilastered outer wall is now bent to the north and is out of plumb, the basement having sunk.

The Sōmēśvara līṅga which is a naturally rounded stone on a low pedestal
Linga. appears to date from about the 13th century or earlier.

In front of the vestibule stands a navaraṅga with plain ceilings and four cylindrical granite pillars. In the navaraṅga is kept
Navaranga. a fine Hoysaḷa image of Sūrya. This image stands on a pedestal carved with Aruṇa. His horses are supported by the Sun's consorts holding bows and arrows. He holds a padma in each of his two hands and is surrounded by a tōraṇa having yaksha-like figures in the convolutions of the creeper scroll, identified as the nine Grahas or planets.

In addition to the eastern doorway which must have led to the tank, the navaraṅga had a porch on the south with eight cylindrical pillars and a similar one on the north. The north porch
Porches. appears to have been dismantled in later days to provide accommodation for the shrines of two images. Of these images, one is Pārvatī, (Pl. VI, 1) a slim figure, about three feet in height, of the late Hoysaḷa or early Vijayanagar period as seen from the serpentine tōraṇa and the full length of the *sari*. The other image is of Sarasvatī (Pl. VI, 2) which is, however, of Hoysaḷa workmanship and is seated in padmāsana, holding rosary, goad, śakti-pāśa and pustaka. Its damaged face has been provided with an ugly nose by some inexperienced modern artist.

At the west end of the southern porch a small shrine was added later, perhaps in the Vijayanagar days, for installing a relievo image of Mahishāsūramardīnī (Pl. VI, 3). This image is most interesting. It appears to belong to the Gāṅga days even (C. 800 A. D.) On the head of the buffalo whose tongue is protruding from its mouth, the goddess stands with her left leg crossed behind her right. Her body is bent in tribhaṅga and her four hands hold a sword, a discus, a conch and a bow in order. She wears a jewelled kirīṭa, necklets, sacred thread, breast-bands, nāgamuri, kammarband, and shorts, anklets, and bracelets. To her left stands a straight-horned antelope. The image at once reminds us of the Mahishāsūramardīnī at Nandi and evidently belongs to the same age. Traditionally it is said to have been installed by Śaṅkarāchārya, though the shrine itself appears to be an accretional structure of the Vijayanagar period.

The outer southern porch with its roughly sculptured granite pillar, the vacant Śiva temple in the south of the compound and the Pañchalinga temple on the west of the mahādvāra are all structures of later days.

HULIYURDURGA.

(Pl. VI, 3).

Huliyūrdurga was last visited in 1919 by this Department and a note was published in the Annual Report for that year (para 35, page 16). The fort on the hill must have been formidable during the latter part of the 18th century owing to the great natural advantages. The hill is a solid mass of rock, cup-like in shape and difficult of ascent. The several points of interest to be noted are the following :—

- (1) North gateway of the town fort wall with Gaṇēśa and Āñjanēya temples.
- (2) Hill fort wall and gateway No. 1 (Pāllegār structure without mortar).

To its south is a platform lined with stones, where the taluk kacheri is said to have once stood.

(3) Gōpālakṛishṇa temple.—This temple which faces east is situated directly to the west and close to the hill.

It appears to have been built either by Kempe Gauḍa or by his conqueror Chikka Dēvārāja Vāḍeyar as can be inferred from a stone of the brindāvana lying in the compound which has a Kāliṅgamardana between Śankha and Chakra.

History.

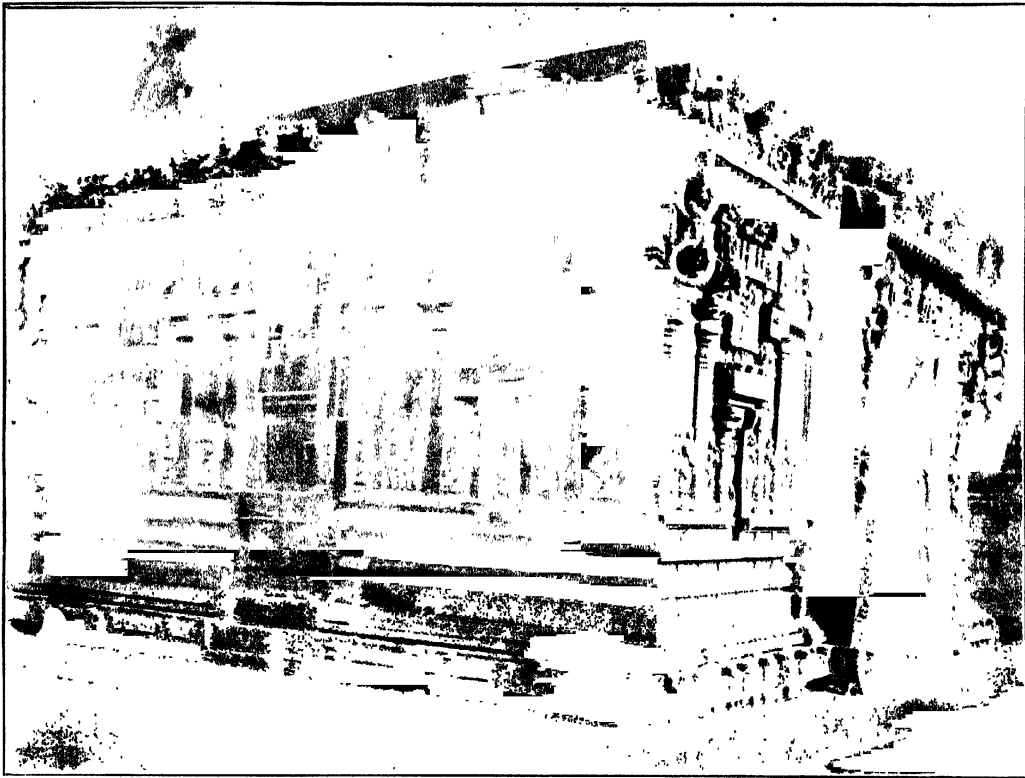
The temple has a garbhagriha, a vestibule, a navaraṅga of four pillars, a maṇṭapa of three aṅkaṇas, a pātālāṅkaṇa of six aṅkaṇas and a front porch of one aṅkaṇa.

General Description.

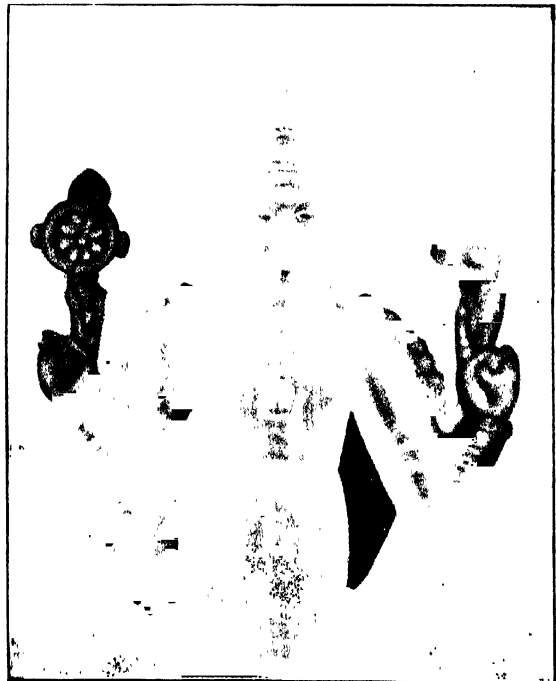
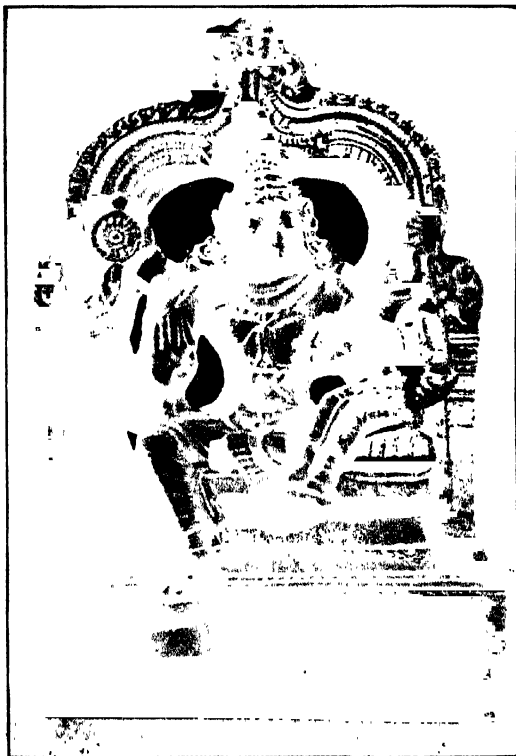
The navaraṅga pillars of granite are well worked having sixteen-fluted shafts with pot and wheel mouldings above them. On the lower

Navaranga Pillars.

parts of the pillars which are square are carved the figures



1. MAHADVARA, GAURISVARA TEMPLE, YELANDUR (p. 22).



3. RANGANATHA, BILIGIRI HILLS (p. 24, n. 1).

of dancers and musicians. The navaraṅga has two smaller cells on the north and south. These are also vacant.

The original image of Vēṇugōpāla belonging to the temple was broken into pieces and the fragments now lie to the north of the temple.

Main Image.

To the south of the temple is a smaller shrine of Lakshmī, a fine figure seated in padmāsana, which is also smashed into pieces. The portion from the waist downwards is yet found in the navaraṅga and does credit to the sculptural work of

Lakshmi Shrine.

the time.

- (4) Second hill fort wall and gateway.
- (5) Ruined buildings.
- (6) Third hill fort wall and ruined gate.
- (7) Fourth hill fort wall and gate with Gaṇēśa. The pathway lies on a steep rock.
- (8) Fifth hill fort gate with some *done*s (water pools).
- (9) Sixth hill fort gate.
- (10) Granary and grinding stones with *done*.
- (11) Ruins of old buildings, built of bricks (11" × 7" × 2") evidently during the Pāllegār period.
- (12) Ruins of observation tower with *done* and brick platform, said to be Kempe Gauḍa's observation tower.
- (13) Jyōtirmayēśvara temple.—This temple in the old town, is also a structure of the Pāllegār days. Its maṭapa and pātālāṅkaṇa have been walled up and used as a Rāma-mandir. The only objects of interest in the temple are the images of Vēṇugōpāla and his consorts which are fine. The god is about 16" high and is really a Janārdana image with padma, abhaya, chakra, śaukha and gadā—a form generally known as Varadarāja.

HASSAN DISTRICT.

SRAVANABELAGOLA.

POINTS FOR CONSERVATION.

KALYĀṆI.

The Kalyāṇi pond is finely built. Its steps are intact and no resetting is required. The inlet and outlet are closed. The water must be pumped out and the inlet and outlet opened and provided with shutters. The gōpuras and maṭaps may be cement pointed.

DODDABETTA.

The Brahmādēva shrine is a new building, good and intact. The inscription of Rangaiya at its back must be released to the view.

The damaged corners of the second gateway may be covered up. The lichens must be removed by a careful chemical wash.

The third gateway has no special character. The cuttings at the base of the pillars may be cement-pointed.

A part of the fort wall at the fourth gate is out of plumb. It may be reset and the neighbourhood cement pointed. The leaks of the gate may be cemented and the mud walls removed and opened out as far as possible.

The north and east faces of the platform at the Odegal basti are out of plumb and should be rebuilt with concrete filling.

The roof of the maṇṭapa enshrining the Brahmādeva pillar must be reset. The lichens should be removed and the whole pillar cleaned.

The two trees near Siddha's rock at the fifth gateway may be removed and the flooring reset.

The sixth gateway is probably a construction of the Mysore dynasty. One jamb is out of plumb. The upper brick work may be removed and a separate light parapet put in.

The seventh or last gate is intact.

The flooring of the pradākṣhiṇā is irregularly settled. A concrete bed would perhaps be the best. All the slabs require resetting and pointing. Outlets for rain water should be given in the walls.

The ugly walls covering the small doorways on the west may be removed and battened wooden doors provided.

The Chāmarāja maṇṭapa should be rebuilt with the old materials.

The dressed stone pillars of the Guḷlakāyaji maṇṭapa, etc., should not be covered with white-wash or paint. The pillars are out of plumb and should be reset.

The tree in the parapet of the Siddhara basti should be removed with its root and the cracked ceiling slab near S. B. No. 36 may be supported by a pilaster.

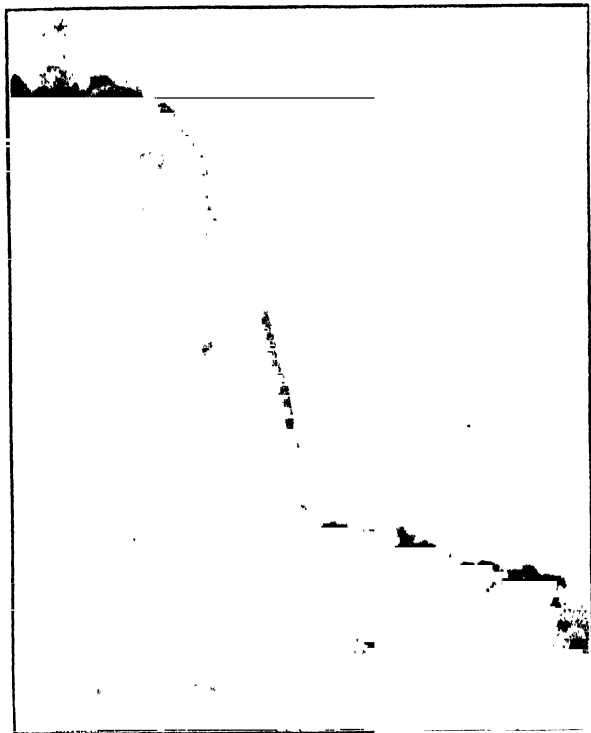
Electric lighting may be brought from Hoḷenarsipur which is only 16 miles away.

The pillar at the Vardhamāna basti has a brick top with a cactus tree. The latter should be removed and the brick work rebuilt.

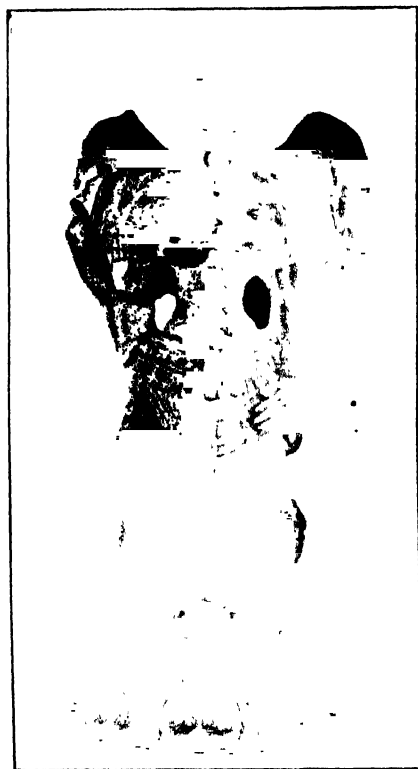
The south wall of the Akkana Basti is out of plumb and should be rebuilt with great care. The east pillars of the porch which are out of plumb should be watched for further bending. All white-wash should be removed.

GOMATĒŚVARA IMAGE.

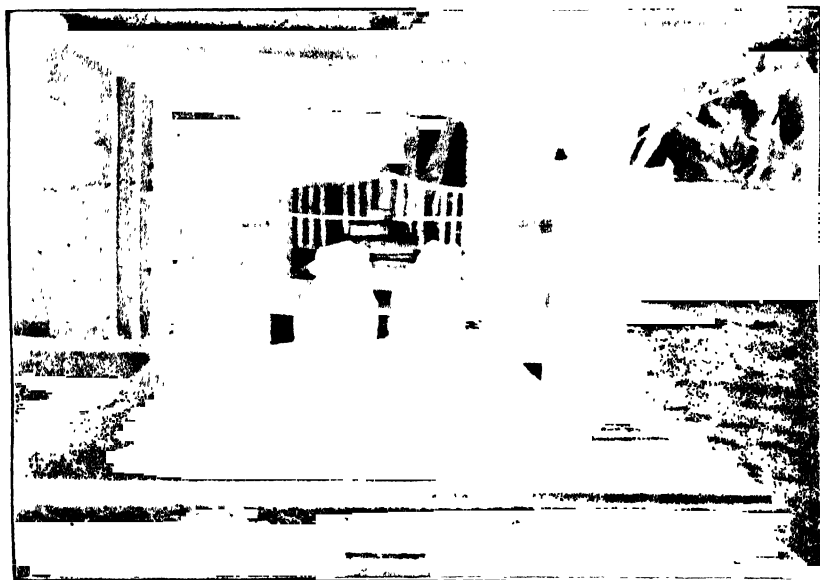
Left foot.—Portions are peeling off. It is much worse than the upper part of the body, perhaps because abhisheka is performed.



1. BILIGIRI HILLS (p. 24).



2. DURGA, AGARA (p. 26).



3. BULL MANTAPA, DESESVARA TEMPLE, MADDUR (p. 28).

Left leg.—This is pitted in front and a reddish hue appears on the west. Black spots appear on the creeper. They are to be examined.

Left thigh and chest.—Here patches appear. Just outside the right leg is a long vertical crack, about 10 feet long, which should be covered up with some adhesive silicate.

Right hand.—A crack, about a foot long, appears just above the small finger.

Hips.—A very thin crack is developing between the hips.

Left back and right shoulder and arm.—Large patches appear owing to the stone surface having peeled off. No lichens or plants are visible. A microscopic examination may reveal some tiny plants whose roots dislodge the crystal.

Chin and neck.—These are getting covered by dark lichens.

Face.—A crack starting from the right eye is spreading towards the right nostril.

CHIKKABETTA.

Inscription rock.—The area of inscriptions should be protected by circumscribing rock-cut channels in the form of arcs on the east and west.

Pārśvanātha Basti.—The granite cornices of the south-wall are disintegrating. Preservatives may be tried here before being applied to the big image.

Mahānavami Maṇḍapa.—The brick tops need replastering. The inscription pillar which is out of plumb may be observed for further settling.

Sāntinātha Basti.—The roof has been repaired with cement. Corners may be pointed with cement.

Bharatēśvara image.—This should be railed off and hitting the image with stones should not be permitted.

Supārśvanātha Shrine.—The south beam has cracked and has been propped up by a pillar. This is all that is needed now.

Chandraprabha Basti.—Two cracked brackets have been propped up. The crack is widening. The load on the roof may be lightened.

Pārśvanātha Basti.—Recently repaired.

Kattale Basti.—The north and south walls of the navaraṅga are re-built of size stones with pierced stone windows. The floor of the pradakṣhiṇā requires to be paved. The brick walls are to be rebuilt with size stones and the roof is to be completely remade. The old framework should not be disturbed.

Chandragupta Basti.—The barred windows on the east are out of place. On the fifth window spaces are too wide. Expanded metal could be inserted at the back of the windows, if possible.

Anantanātha Basti.—This is small and intact.

Ādiśvara Basti.—This is recently well repaired. The garbhāṅkaṇa has to be plastered. Supporting pillars are upside down.

Chāmuṇḍarāya Basti.—The walls of granite are peeling off. The navaraṅga is leaking. The image upstairs is smeared with red lead. This should not be done.

North Ādiśvara Basti.—Props are needed for the western pillars.

Śāsana maṇṭapa.—The north beam should be replaced and the ugly wall removed.

North Śāntiśvara Basti.—The roof is to be replaced.

Maṇṭapas near done.—The damaged ones may be removed.

JINANATHAPURA.

ŚĀNTINĀTHA BASTI.

The Śāntinātha Basti is a beautiful building. An approach road may be made. The neighbourhood may be cleared. A compound wall may be put up. The platform should be dug up and reset. The south wall which is out of plumb should be rebuilt carefully as at Halebīḍ. The plants in the north wall may be removed. The prop stone against the north wall should be replaced.

Conservation.

MINOR BASTI.

The plants should be removed. The basti is intact. It is a Hoysala building with granite pillars.

Conservation.

MYSORE DISTRICT.

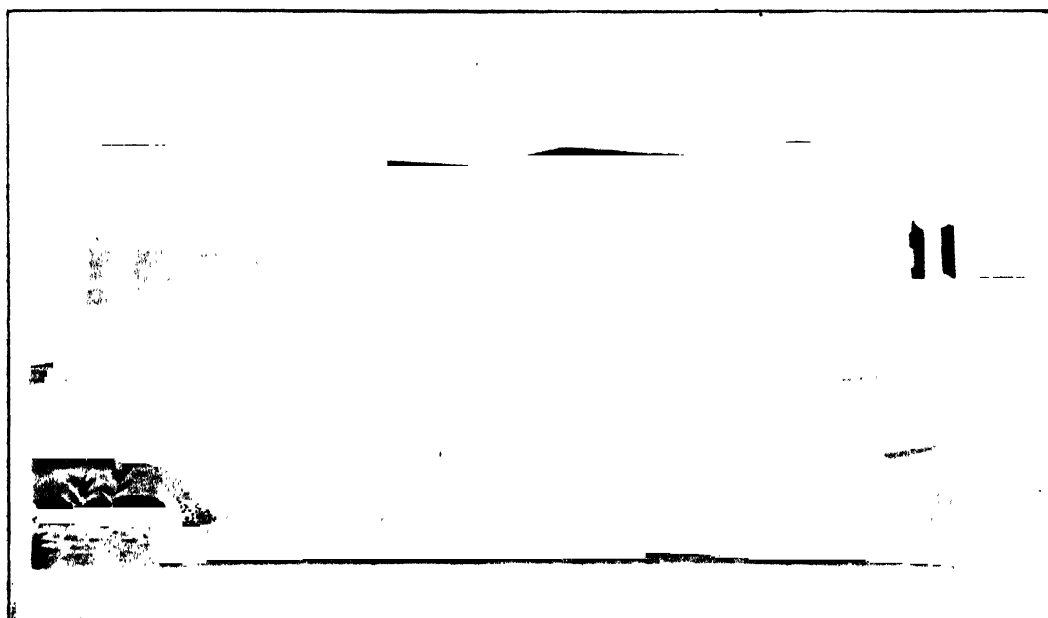
SERINGAPATAM.

PŪRṆIAH'S BUNGALOW.

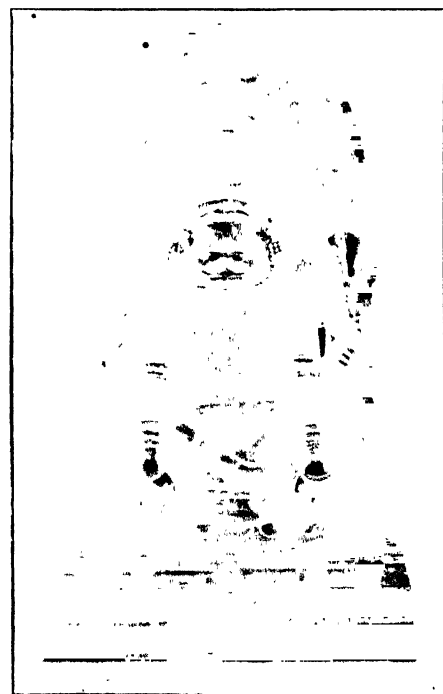
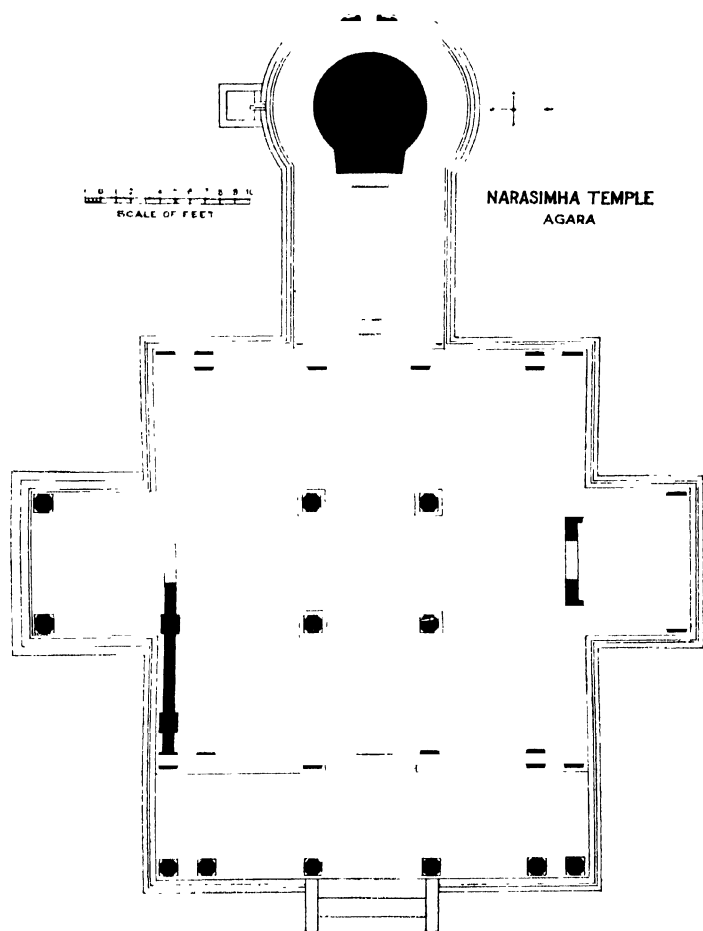
Pūrṇiah's house is a large building in the European style built probably in 1799 for General Harris. It is situated on the north bank of the south branch of the Kāvērī directly to the south of the Mysore gate. It is surrounded by a large and fine garden.

It was occupied by General Harris for a short time immediately after the fall of Seringapatam and later on by the Officer Commanding, and in 1811 it was given over to Dewan Pūrṇiah for his dwelling. Since then it has been, along with the garden, in the possession of the Jahgīrdar of Yelandūr.

The stone inscription reads: "This house was the residence of Lt. Gen. George Harris, afterwards Lord Harris, and subsequently of Purniah, Dewan to the Maharaja of Mysore, 1799-1811".



1. NARASIMHA TEMPLE (NORTH-EAST VIEW), AGARA (p. 25).



3. NARASIMHA, NARASIMHA TEMPLE, AGARA (p. 25).

The building is finely built with commodious halls and large rooms, to construct which at modern rates not less than Rs. 50,000 would be needed. It is entirely bereft of furniture and is very badly looked after. The garden has been leased to a retired peon for Rs. 400 a year and this man is expected to look after the building according to the lease terms. The man has no interest and cannot look after it. He says that the Jahgīrdar visits the place about once in a year. But no attempt has been made to repair the building.

The building is generally intact. But its walls have sprung numerous cracks. The south-east room especially has large cracks in its walls and the terrace is so damaged that it leaks in many places. The building is very strong and can be repaired with about three or four thousand rupees and the neighbourhood could also be dressed up with a total expenditure of about Rs. 5,000. It is fully worthy of such expenditure and could be used as an office building, Magistrate's Court, etc. The Jahgīrdar is bound under the Rules of the Ancient Monuments Preservation Regulation to spend the money. Otherwise Government may acquire the building. Thousands of monkeys live here. The building may be examined by the Public Works Department and an estimate prepared.

YELANDUR.

In the Annual Report of this department for the year 1917 the derivation of the name of Yelandūr and the history of the place are explained. Here a detailed study of the temples has been made.

VARĀHASVĀMI TEMPLE

There are four shrines in the Varāhasvāmi temple. The central one contains the image of Lakshmi-Varāha (Pl. VIII, 2). The god has **Lakshmi-Varaha Image.** an anthropoid body and a boar's head and is seated in sukhāsana with Lakshmi on his left lap. His four hands are thus disposed : abhaya, chakra, śankha and around Lakshmi's waist. This group which is generally rare is a fine one. Its well worked drapery, slimness of the body and the tapering kirita remind us of the work of the Chōla period. The tōraṇa which is in the Draviḍian style appears also to be carved out of the same stone.

By the side of the south prākāra wall is enshrined an image of Kēśava or Chennigarāya in standing posture. His hands hold abhaya and padma, śankha, chakra and gadā. It is **Kesava.** an image brought from elsewhere and probably belongs, like the Varāha image, to the Chōla period.

The goddess' shrine on the north contains an image of seated Lakshmi with her hands in abhaya and dāna. It is an image of the **Lakshmi.** Vijayanagar period.

The only object that deserves special care and attention in the temple is the Varāha group. The temple needs the attention of the Jahgīrdār. The Varāhasvāmi temple which is not a protected monument is architecturally important. It is also in much need of repair, the flooring of the pradakṣiṇā, the parapet walls of the dvāramaṇṭapa, etc., being out of repair. Near its north gate lie two jamb pieces bearing very finely worked vertical scroll and other bands rising up from the hands of the river goddesses Gaṅgā and Yamunā standing on makaras and attended by female chauri bearers. The workmanship is very similar to that in the mahādvāra of the Gaurīśvara temple at the place. These pieces may be removed to a safer spot.

THE GAURĪŚVARA TEMPLE.

The Gaurīśvara temple comprises now of six buildings situated in front of the Jahgīrdār's bungalow.

The most ornate and interesting of them all is the mahādvāra which resembles similar parts of the temple at Tāḍapatri (Pl. VIII, 1). About four feet of its lower part are now imbedded in the earth so that only the torsos of Gaṅgā and Yamunā are visible. The eastern jambs contain images of dancers, musicians, a monkey eating fruit, etc. There is the figure of Umāmahēśvara on the lintel attended by Īśāna and Viṣṇu.

Wall Sculptures. The outer walls have rows of sculptured figures thus—

South East—

Bhairava attended by dancing dwarfs and half-naked women.

South—

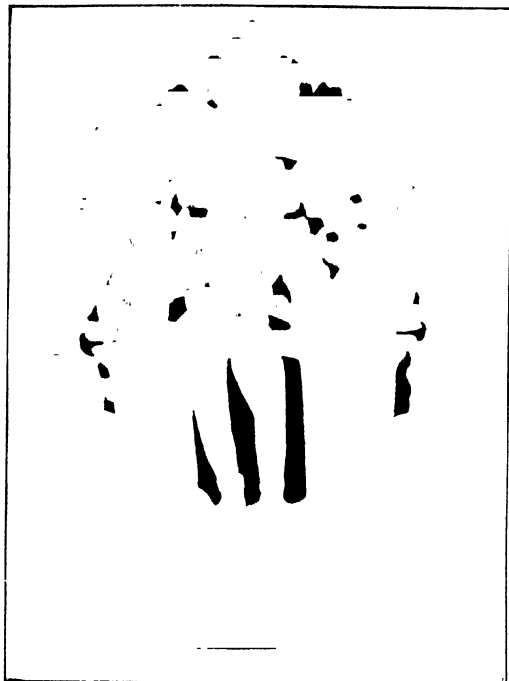
- (a) Sadāśiva standing, attended by ṛishis, Nandikēśvara, etc., under a relieveo turret of the Draviḍian style supported on either side by ornamental pilasters.
- (b) Venkaṭeśa standing with worshippers and attendants.

West—

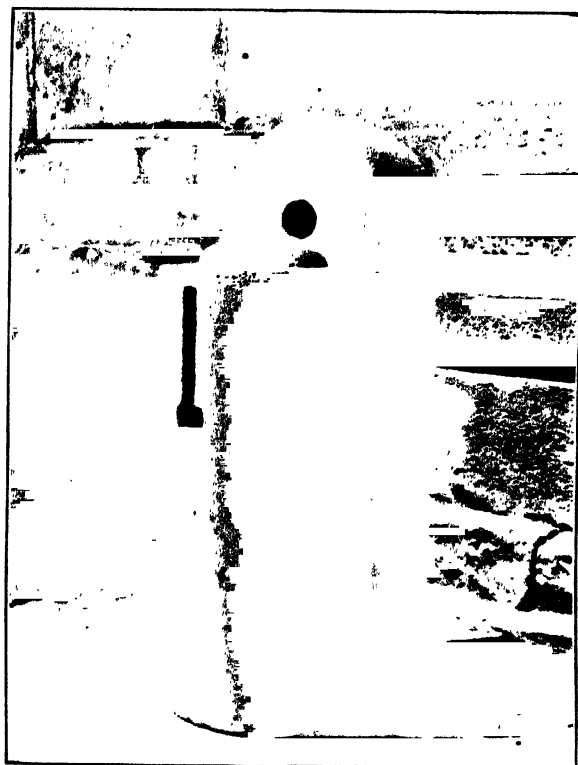
- (a) Vīrabhadra attended by goat-headed Dakshabrahma and sages with Ardhanārīśvara to the left and Rati and Manmatha to the right.
- (b) Vēṇugōpāla attended by the Gōpīs.

North—

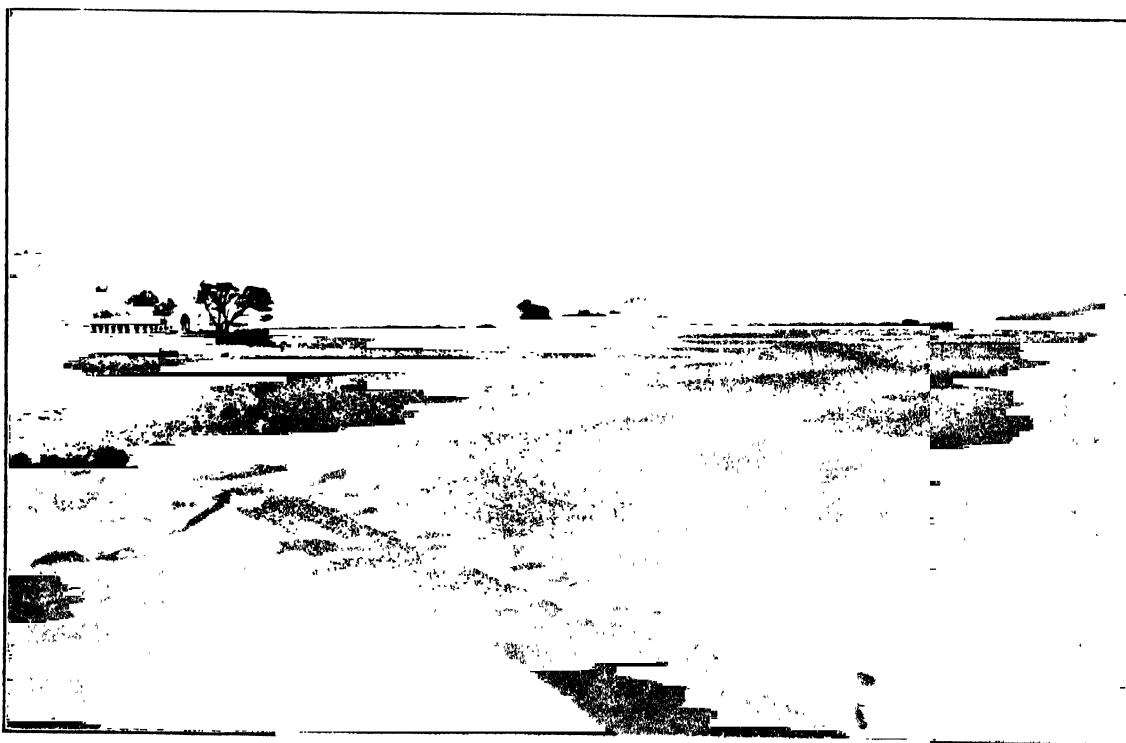
- (a) Śiva seated with Nandikēśvara singing and Gaṇeśa dancing.
- (b) Gōpīvastrāpaharaṇa with Kṛishṇa on a tree and the naked girls begging for their clothes.



KALABHAIRAVA, DESESVARA TEMPLE,
MUGUR (p. 30).



2. SUGARCANE MILL, DESESVARA TEMPLE,
MUGUR (p. 30).



North-east—Śrī Rāma attended by his brothers and with Śugrīva and Hanumān near his feet, Sītā to his left and Vasishṭha to his right.

Eaves. Around the building run the highly ornate eaves bearing images of dancing gods, etc., under the kīrtimukhas and monkeys in various attitudes.

Parapet. The parapet has rows of amazons riding on lions, while from the corners of the eaves hang stone chains some of which have four links with a pendant hanging from a cobra. The eastern kīrtimukha contains a very interesting figure of Yōgā-narasimha in pensive pose with his head supported by the left hand.

The west lintel shows Śiva fighting the Rākshasas with bow and arrow and a trident in his hands.

Other Sculptures. Inside the mahādvāra stand four pillars bearing interesting sculptures. Some of these are Vāli and Śugrīva fighting, Śiva slaying the elephant demon, Narasimha in different poses and about ten panels containing well executed relieve images of the Pāllegārs of Hadināḍ and their families. One of them, probably the single man facing south, is the builder of the structure named Mudda Bhūpāla and there appear to be three other groups, probably those of his ancestors.

The dome has eight turrets with dancing figures and a central padma pendant.

The inner part of the mahādvāra has, facing south, a Mahishāsura-mardini group and, facing north, two interesting groups :—

(a) Rāma embracing Hanumān

(b) A huntress getting a thorn removed by a boy.

Date. The date of the structure appears to be similar to that of the Gangādhareśvara temple at Seringapatam and the Tāḍapatri temple, *i.e.* c. 1600.

Main Shrine. The shrine of Gaureśvara has been so completely rebuilt about 40 years ago that it has not much architectural value. However many of its pillars appear to have come from the old temple of the 16th century, excepting only four which contain cylindrical shafts and thus raise a doubt about their origin. They bear inscriptions in Nāgari and Kannaḍa and perhaps come from the dismantled temple of Mūlasthānēśvara which is about two miles away. The liṅga is at present more than four feet below the ground level which perhaps is due to the fact that the debris of the old town have raised the level of the new town. Inside the present navaraṅga there are about a dozen images of stone mostly connected with Śiva Pañchāyatana and carved in comparatively recent times. But the most beautiful of these is a seated Gaṇeśa close to the door, which is unmistakably a beautiful piece of Hoysaḷa

workmanship. Behind the main temple is a Pañchalingēśvara shrine whose pillars are somewhat interesting.

The Gaurī shrine is similar in character to the main shrine. The image of **Gauri Shrine.** the goddess is of the Vijayanagar period.

The other two buildings are the ratha-maṇṭapa which is in a dilapidated **Mantapas** condition and the śāsana-maṇṭapa.

THE BILIGIRI HILLS.

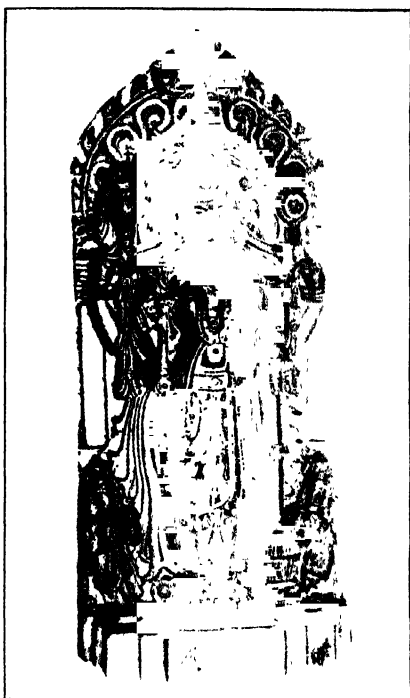
(Plates VII, i ; and IX, 1).

THE BIG SAMPIGE TREE.

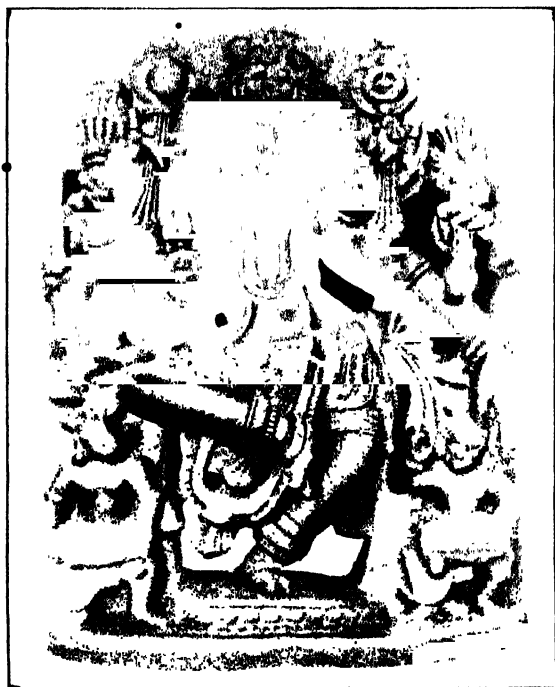
About 7 miles from the south-west of the Ranganātha¹ temple on the Biligiri-raṅga Hills, two miles east of the motor road to Chāmarājanagar, and about 3 furlongs beyond the Mysore border up to which access is available by a temporary motor road, there is a deep valley through which a pathway leads us to the Attikhan estate where flows a large stream named Bhārgavī. Round about, there are large numbers of *sampige* or *champaka* trees along with others and the area is darkened by a dense covering of trees. By the side of a rivulet, on its east bank, stands a gigantic *champaka* tree which is one of the wonders of the Biligiriraṅga Hills. Since flood water has washed out the earth over its roots, the latter visibly form a platform close by the side of the water, the length of which is about 70 feet north to south. Above it, the gnarled mixture of trunk and roots of huge dimensions measures about 85 feet in circumference and forms the second platform out of which arises the trunk of the tree which roughly measures about 65 feet. The great branches some of which are 5 feet in diameter emerge at about 5 feet from the ground. But the height is about 130 feet. The tree bears flowers of the usual size and even smaller ones, of both the reddish and yellow types in the *jātra* season, *i.e.*, in the month of April. On the east side of the tree on the platform there are more than a hundred round-headed or cone-headed smooth stones which are worshipped as liṅgas. One or two of them are chiselled ones and the largest of them is about 15" in breadth.

On the north-east corner of the roots of the great tree there is a large entrance into the cave inside the roots of the tree. The entrance measures $4\frac{1}{2}'$ by $1\frac{1}{2}'$. It has an outer chamber with an inner one and is said to be the abode of cobras. The tree appears to be several hundreds of years old and is said to be connected with the sage Bhārgava.

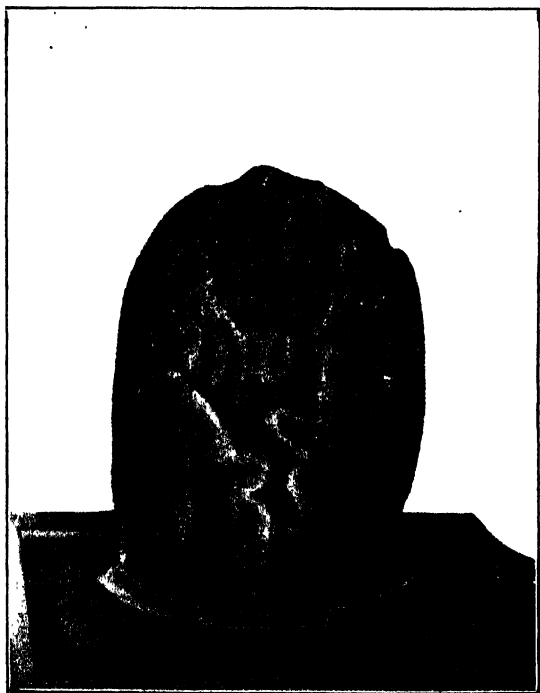
1. The image of Ranganātha on the Biligiri hills is not in a reclining posture as at Śiva-samudram or Śeringapatam. It is standing in samabhaṅga with the lower left hand on Kaṭi like Śrīnivāsa. (Pl. VIII, 3).



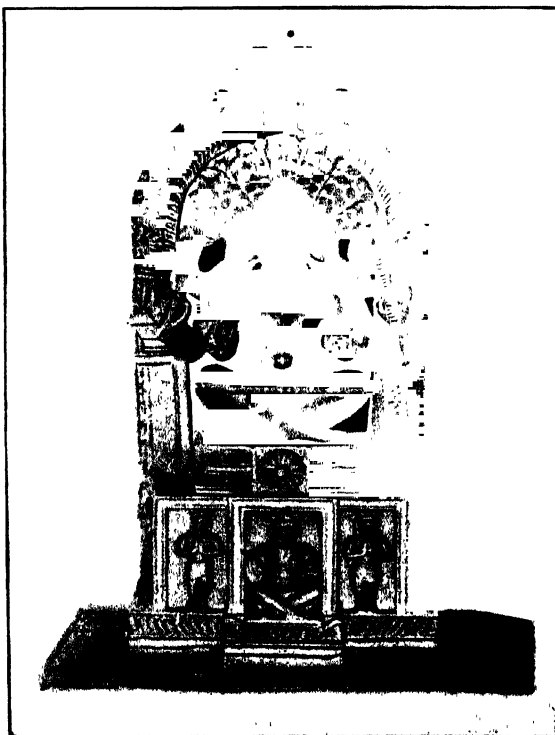
1. KESAVA, CHENNIGARAYA TEMPLE,
ALAGODU (p. 33).



2. VISHNU DANCING, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 34).



3. LINGA, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 33.)



4. DAKSHINAMURTI, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 34).

The whole spot is a lovely one full of the beauty of virgin nature. On any early morning the road and pathway leading to the tree would offer the most interesting study for trackers. The road is full of the foot-prints of the denizens of the forest passing through it during the night, including (as was actually observed) elephants, both herds and rogues, bison in herds and single ones, sambar, deer, jungle sheep, wild swan, bears, leopards, jungle fowl, porcupine, wild dog, pythons and cobras. Varied birds perch on the tree tops. But fruit trees, monkeys and crows are rare. The insects have a world of their own. As for the trees, it is their home.

Mr. Morris of Attikhan estate has a permanent *makan* put up in the large clearing with a pool in its centre about half a mile inside the Mysore border.

AGARA.

NARASIMHA TEMPLE.

(Pl. X, 1).

Agara is a small village in the north-east of Yelandūr Taluk. It has three chief temples of which the most important is that of **Situation.** Yōgānarasimha. It is situated to the west of Agara.

Curiously it faces west direct; while its mahādvāra faces north. The mahādvāra consists of three aṅkaṇas with an inner and outer **Mahadvāra.** porch, the inner pillars being of the round cylindrical type, while the cubical bases have the nāga heads in the corners.

The porch pillars, however, have sixteen-sided shafts.

The main building consists of a garbhagriha and a vestibule, both of which appear to belong to the Chōla days. The garbhagriha **Garbhagriha.** has a most unusual shape, being round as in the temples of modern Travancore (Pl. X, 2). It has nothing ornamental,

The navaraṅga has a western and a northern porch and appears to have been rebuilt about 40 years ago with old materials. Its four **Navaraṅga.** pillars are sixteen-sided and bear sculptures on the cubical bases.

The central ceiling has three sets of corner stones with a fine pendant lotus hanging at the top.

The image of Yōgānarasimha in the garbhagriha is very beautiful (Pl. X, 3). It is seated with its legs tied by a band in the yōga **Main Image.** posture. The two front hands are freely hanging down while resting on the knees. The two back hands hold a fine chakra and a śankha, and the tōraṇa over the head is formed of a row of

creepers. The image, though open mouthed and showing the tongue and fangs, is in a peaceful mood. It has also a small Lakshmi image on its right breast. It has the third eye on its forehead. Nārada is playing on the viṇā on the left and Prahlāda stands to the right. The pedestal has a Garuḍa seated in padmāsana.

The image needs to be firmly fixed with *aṣṭabandhana*. The leaking roof needs repair. The stone flooring should be cement-pointed. It is highly desirable to give the temple a compound wall.

The Lakshmi shrine is below the ground level and is in a bad state of preservation. The image is in a good condition but smeared over with oil and coated with wax. The shrine requires to be rebuilt similar to the Narasimha shrine, though it is smaller in dimensions.

It is understood that the temple has large funds at its credit.

THE DURGĀ TEMPLE.

The temple of Durgā is one of the oldest and most interesting buildings in the village. It bears all the marks of a Chōḷa temple of the time of Rāja Rāja the Great.

Its outer wall which is right-angled like the great temple of Tanjore has a large round cornice above which runs a frieze of horned lions with makara heads in the corners. The upper part of the walls have the usual pilasters and niches, while the octagonal tower has ornamental horse-shoe arches.

The navaraṅga of the temple has cylindrical granite pillars.

Navaranga.

The image in the garbhagriha represents Durgā standing in samabhaṅga as Vaishṇavī with a lion behind her legs and an elephant head on the pedestal. The image is a fine one with thickish lower lip, a narrow waist, and large rounded breasts tied by a breast-band (Pl. IX, 2).

The temple tower is in a precarious condition. The whole structure deserves to be carefully rebuilt in view of its antiquity and its inscriptions which almost cover up its walls.

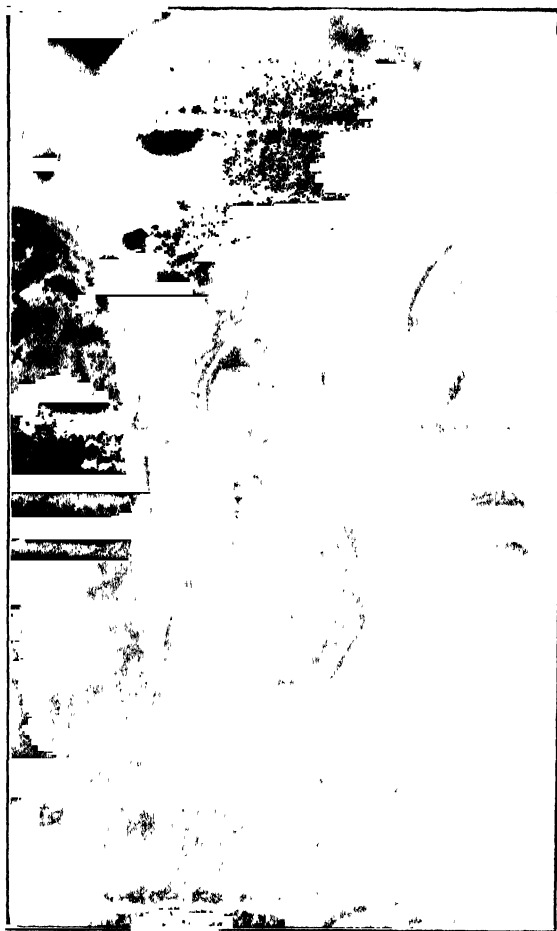
Conservation.

RĀMEŚVARA TEMPLE.

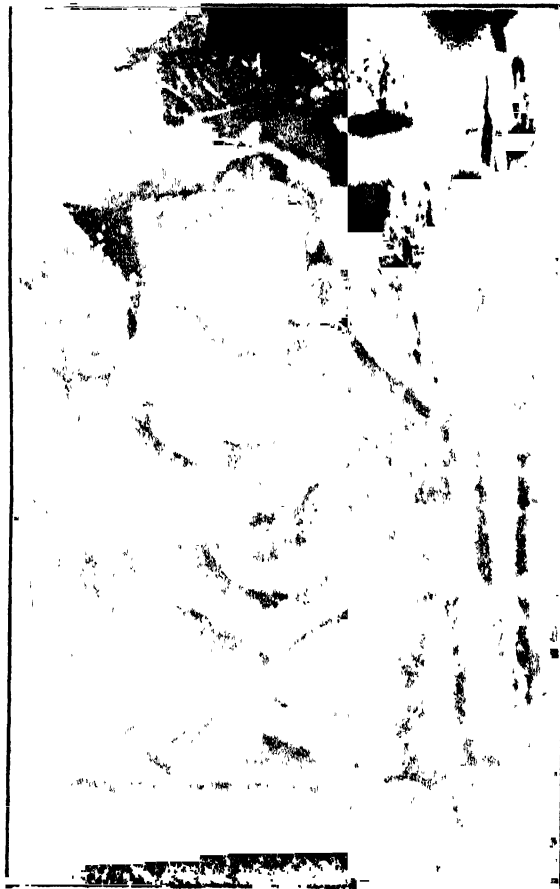
The Rāmeśvara temple, as usual, is to the north-east of the village. It is an old structure of the Chōḷa times, to which additions seem to have been made by the Hoysaḷas.

The chief figure of interest here is Pārvatī who stands in a small shrine to the left of the main shrine. She is in samabhaṅga with her hands thus disposed: abhaya and rosary, ankusa,

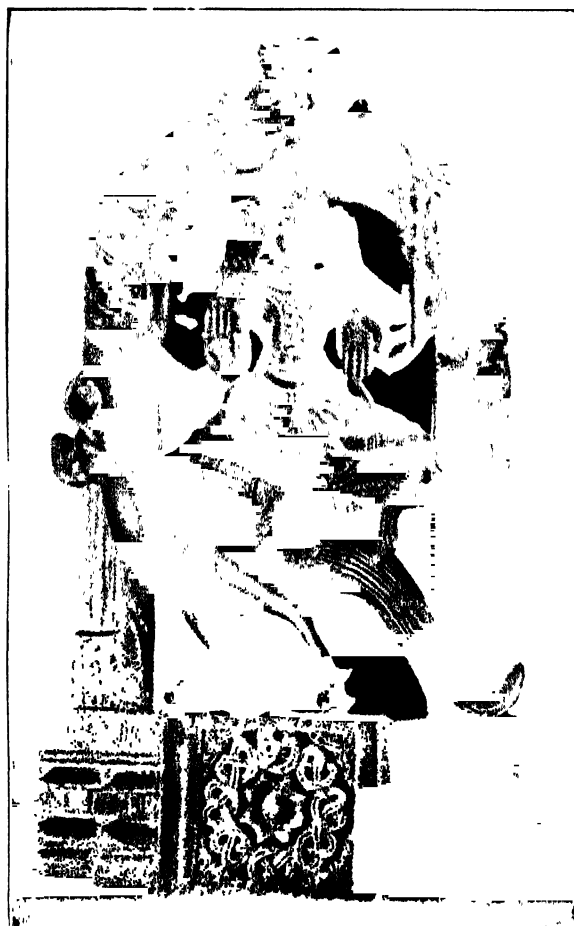
Parvati Image.



2. DURGA, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 33).



3. LADY PLAYING ON FIDDLE, AGASTYESVARA
TEMPLE, TIRUMAKUDALU (p. 34).



1. KUMARASVAMI, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 34).

padma and dāna. She has no breast bands but wears a lower cloth in the Chōla style.

The temple is badly out of repair. Perhaps it would be safer to put out of danger such parts of its walls as are out of plumb.

Conservation. In the place of the mahādvāra stand four granite jambs.

Evidently it would be difficult to find funds for repairing all the temples of the town. But something may be done to save them from ruin.

MADDUR.

CHAKRAPĀṆI TEMPLE.

About two furlongs to the west of the village stands a granite temple of Chakrapāṇi whose garbhagṛīha, vestibule and navaraṅga with its four cylindrical pillars are clearly the work of the middle of the 13th century as seen by the inscriptions.

History. A new Tamil inscription was discovered on the octagonal cornice of the outer wall of the vestibule.

On the outer walls of this portion are found the ornamental pilasters and niches.

General Description The front hall called the pātālāṅkaṇa in the previous reports has six fluted pillars of granite with serpent-headed corners, sixteen-fluted shafts and imitation ribbed brackets. On the west wall of the hall is a long Kannaḍa inscription of Vīra Bukkarāya dated Śaka 1292 (1370

Hall. A. D.). In front of the hall is a porch whose pillars have on their cubical mouldings rough relievos of gods and dancers.

The original image of the temple appears to have disappeared. It has been substituted by a much smaller one of Viṣṇu, called Nambi-Nārāyaṇa.

Main Image.

The temple is in a very dilapidated condition. Many portions of the outer wall have come down; while the inner wall on the north

Conservation.

side is partly out of plumb.

OLD DĒŚĒŚVARA TEMPLE.

At the eastern extremity of the village of Maddūr stands the old temple of Dēśēśvara which, according to Yelandūr 41 now kept

History. behind the Vīrabhadra shrine, was constructed in Śaka 904 or 982 A.D., evidently in the Gaṅga period. All traces of the Gaṅga times have now disappeared except the liṅga stone in whose damaged spherical top are identified Gaṇapati, Śiva and Pārvatī.

The navaraṅga has four pillars of the round cylindrical type which bear Tamil inscriptions. It has a porch on the south, perhaps of the Pāllegār times. The navaraṅga ceiling is an old piece consisting of a flat slab divided into nine panels with Tāṇḍavēśvara in the centre and the Dikpālakas around, and dancing Yakshas on the corner stones.

Navaranga.

The most interesting architectural portion of the temple is the small bull maṇṭapa facing the navaraṅga (Pl. IX, 3). It has four short pillars of which the south-east one bears a Tamil inscription. The pillars are from the bottom to the top cubical, octagonal with flower petals, and cylindrical with beaded hangings having interesting sculptures in the inter-spaces. Above a floral band is a vase-shaped moulding with real ribbed brackets as in the Chōḷa period. This appears to be probably a Chōḷa contribution.

Bull Mantapa.

A new inscription was discovered on the octagonal cornice of the temple to its north. It is about 30' long and is in late Hoysala Kannaḍa characters.

Inscription.

The temple was rebuilt with soapstone walls about six years ago. It has a good fund at its disposal. The Dēśēśvara shrine is leaky and water collects inside, since its sōmasūtra is choked up. The flooring and the roof all need to be repaired.

Conservation.

The flooring of the prākāra is also out of repair. The towers and walls have a large number of plants growing up. These need to be removed.

MUGUR.

Mūgūr contains about half a dozen temples of which three appear to be of importance, namely :--

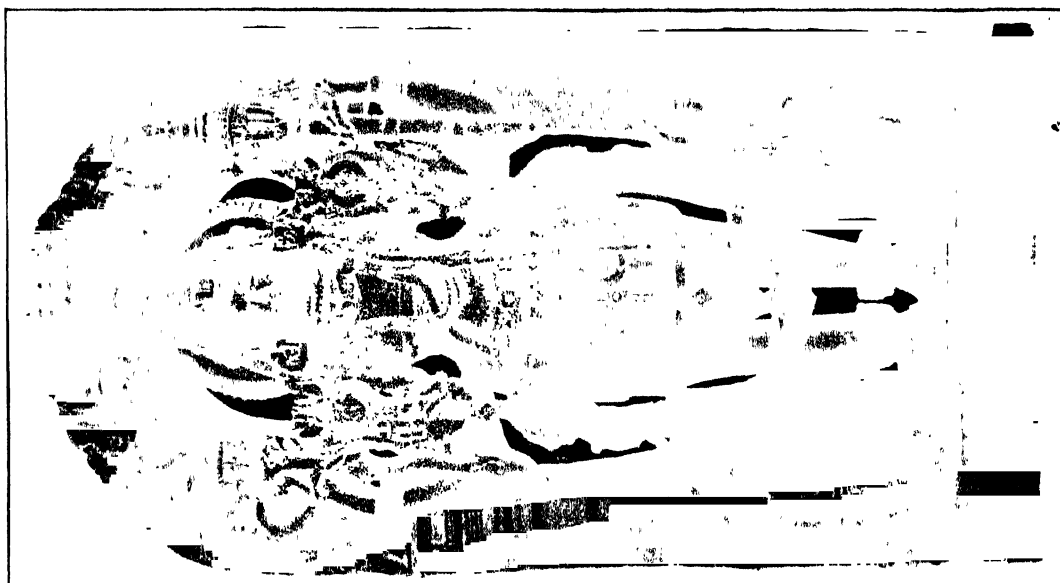
1. Dēśēśvara.
2. Tripurāmbā.
3. Nārāyaṇa.

DĒŚĒŚVARA TEMPLE.

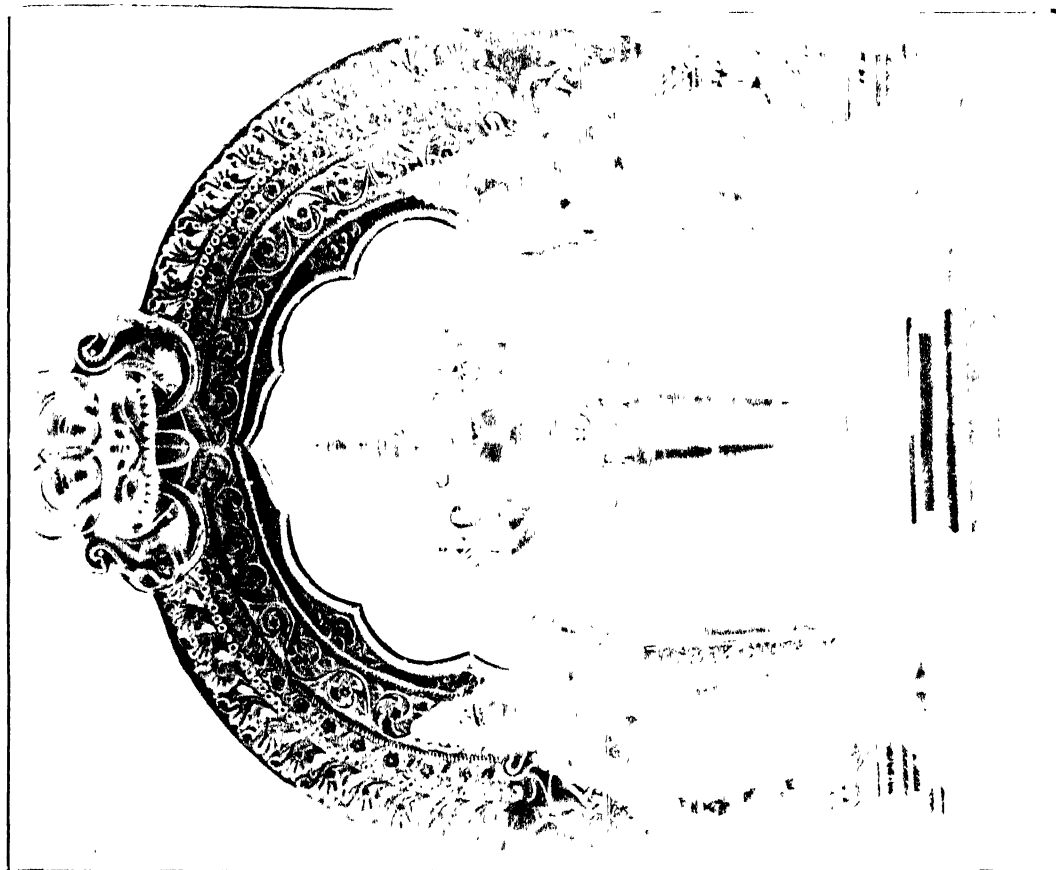
As usual this temple is situated at the north-eastern end of the town and has now a large enclosure.

It appears to have been constructed in four different stages. The original shrine of Dēśēśvara appears to have been a small architecturally insignificant building of one aṅkaṇa built over the low natural līṅga of Dēśēśvara in the Chōḷa times.

History.



1. KIRTINARAYANA, TALKAD (p. 35).
Mysore Archaeological Survey



2. PROFESSIONAL IMAGE OF KIRTINARAYANA, TALKAD (p. 36).

In the late Hoysala period, perhaps during the days of Narasimha III, the whole town must have been converted into a big agrahāra with the Dēśēśvara temple improved and enlarged by the addition of a large granite structure of Śaṅkarēśvara built in close proximity to Dēśēśvara, which in later times was given a doorway connecting it with the navaraṅga of Śaṅkarēśvara.

The Śaṅkarēśvara shrine which bears on its octagonal cornice a long Kannada inscription of Hoysala Narasimha III has on the outer wall the usual right angled pilasters with the vase and loaf-shaped mouldings and the beaded hangings with the three usual niches surmounted by boat-shaped śikharas. In the shrine stands a largish liṅga about one foot in diameter which is called Śaṅkarēśvara. The navaraṅga contains several unimportant images, among which are Sūrya, Viṣṇu, Saptamātrikās, etc. The navaraṅga pillars are of the cylindrical type and an additional aṅkaṇa has been added in later times on the north side.

In the Vijayanagar period during the times of Kṛiṣṇarāya and Achyutarāya large improvements appear to have been made by the Hadinād Pāllegārs and their subordinates. Among these improvements are the following :—

- (1) The construction of the prākāra wall, the donor's image being carved on the south wall opposite to the south porch of the main temple.
- (2) The gōpura with its mahādvāra showing about four portrait statues of local chieftains.
- (3) The Garuḍagamba, etc.
- (4) The pañchaliṅga shrine with its finely carved pilasters and jambs ornamented with scroll work.
- (5) The Pārvatī shrine with its standing image of Pārvatī (abhaya, padma, padma, dāna).

The oldest objects in the compound are six pillars, two near the Hanumān shrine and four in front of the kitchen. These are Chōla pieces with the following parts: cubical base, sixteen-fluted shaft, octagonal shaft and vase-shaped moulding. Probably these belonged to the original Dēśēśvara shrine and the maṇṭapa in front of it.

Old Pillars.

Against the outer wall on the south side of the shrine there is a stone sugar-cane mill (Pl. XI, 2).

The front porch of Śaṅkarēśvara has been, probably in later times, extended by two aṅkaṇas so as to include the bull maṇṭapa.

Porch.

The wooden doorways of the yāgaśālā and pañchaliṅga shrines are finely carved pieces of the Vijayanagar period bearing various Śiva lilās.

Wooden Doorways.

Behind the compound in a smaller enclosure stands a small shrine containing a beautiful image of Kāla-Bhairava (Pl. XI, 1). It has a

Kala-Bhairava.

fine floral tōraṇa. The image which is about three feet high is one of the most elaborately carved in the place.

It represents the god standing naked in a graceful tribhaṅga with a cobra girdle. His hands hold: broken sword, drum, trident and broken kapāla. The Gaṇas surround him, four on each side. There is a finely carved hound in the group. The latā tōraṇa with Yakshas in the convolutions has a lion face on top and is supported on brackets having elephants, men, yālis and makaras.

TRIPURĀMBĀ TEMPLE.

About a hundred yards to the north of the Deśēśvara temple stands the temple of Tripura-sundarī, which must have originally

History.

consisted of the garbhagṛiha and its appurtenant portions built in the later Hoysala days.

The navaraṅga, the mukhamanṭapa, the mahādvāra with its Pāllegār images and the prākāra are mostly of the Vijayanagar period, rebuilt and repaired probably early in the 19th century. The gōpura has disappeared.

The main image is a standing figure of Vaishṇavī (abhaya, chakra, śankha and dāna), with the prabhāvaḷī carved in the same stone.

Main Image.

This temple, the worship of which is in the hands of Viraśaivas, is exceedingly popular with the non-Brahmin communities and

Popularity.

Arasus. Viraśaivas and Vokkaligas generally dedicate particular girls to this temple so that it is an important

source for the supply of dancing girls.

Opposite to the mahādvāra is built a swing manṭapa of brick and mortar which is a structure of the 19th century in the European style.

Early in the 19th century the inner parapet walls of the temple were decorated with more than a hundred turrets bearing stucco images of various deities which have been described by Mr. R. Narasimhachar¹. These deserve close examination from the point of view of iconography and restoration like those at Nañjangūd.

NĀRĀYAṆASVĀMI TEMPLE.

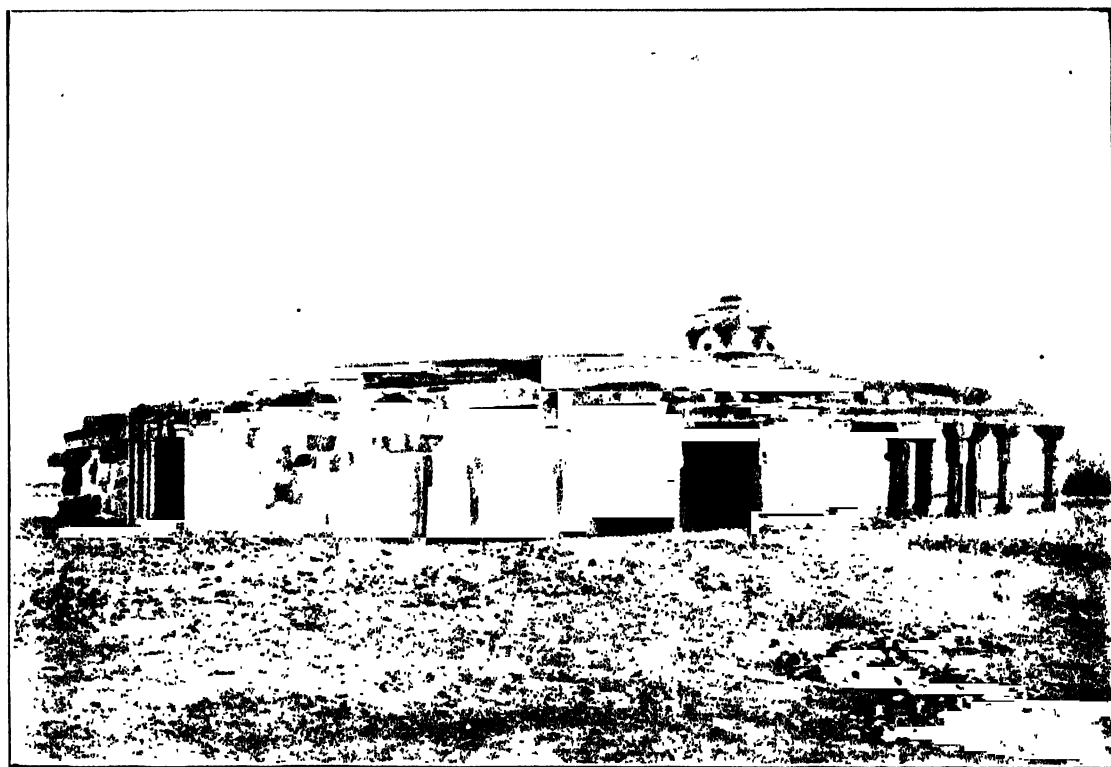
The temple of Nārāyaṇa stands to the west of the town.

It has a garbhagṛiha with pilastered outer walls, outer niches bearing tree-shaped towers, a very broad and short vestibule, and a navaraṅga

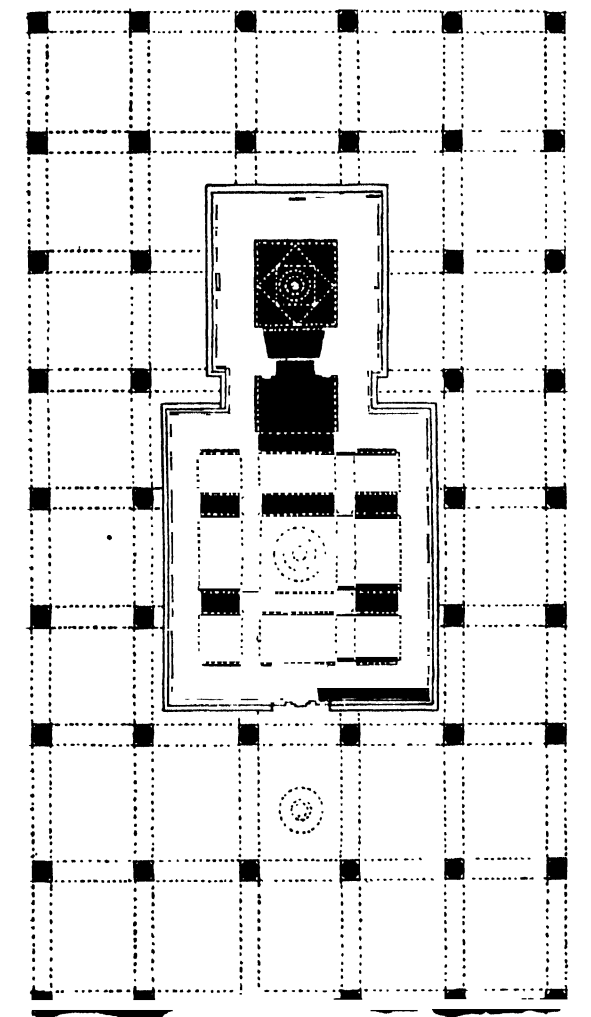
General Description.

of four pillars with a one-ankana porch in front. All the pillars are mostly of granite and are cylindrical.

1. M. A. R. 1912, p. 16.



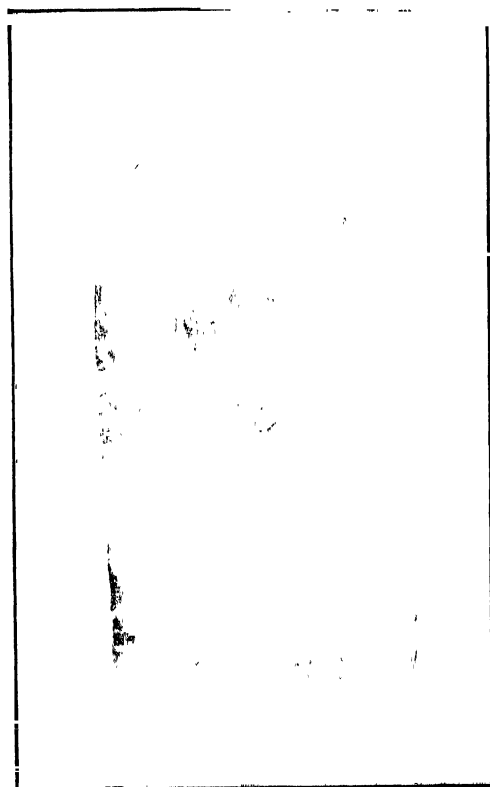
1 JANARDANA TEMPLE (NORTH-EAST VIEW), MALINGI (p. 36.)



1 0 5 10
SCALE OF FEET

JANARDANA TEMPLE
MALANGI

2. GROUND PLAN (p. 36.)



3. JANARDANA, JANARDANA TEMPLE,
MALANGI (p. 36.)

There is nothing extraordinary in this temple ; but the plan is typical of the late Hoysaḷa period.

The roof is leaky and the prākāra walls of brick and mortar have cracked in many places.

Conservation.

JAIN TEMPLES.

About a hundred yards to the south of the Tripurāntēśvarī shrine stand two ruined Jain temples dedicated to Ādinātha and Pārśvanātha.

Pārśvanātha is a fine standing image, about 4' high, with a seven-hooded cobra over his head. On his pedestal a new Kannaḍa inscription of early Hoysaḷa times was discovered.

Parsvanatha.

The Ādinātha image is also about 4' high and is seated cross-legged. On its pedestal also a new inscription was discovered.

Adinatha.

The pillars of both the temples are of the Narasamaṅgaḷa variety with a cubical base and over it an octagon, a roughly shaped bell, a vase and a loaf, all in granite. Such pillars may be of the very early Hoysaḷa period or even earlier.

Old Pillars.

To the south of Mūgūr on the Sante-Mārahaḷḷi road between the 7th milestone and the Aḍḍahaḷḷa crossing the road stands a vīraga

New Inscriptions.

facing east with the top Kailāsa panel visible. Above it there is a five-line Kannaḍa inscription, about 15 inches in width and 3 feet in length. The language and letters are of about the 14th century.

Another Kannaḍa inscription of the same Hoysaḷa period was discovered on two pieces of a rough stone slab lying in the south-east revetment at the corner of the road and the bridge. It contains 26 lines. The stone slab measures about 5' × 1½'.

Two other slabs in the revetment are said to contain inscriptions on their lower faces. Inscription stones are valuable and should not be thus misused.

T.-NARSIPUR.

(Pl. XI, 3.)

MŪLASTHĀNĒŚVARA TEMPLE.

The Mūlasthānēśvara temple is a structure of about 1300 A.D. rebuilt with old materials in the 19th century.

History.

The only interesting architectural pieces in the temple are four of the eight pillars of the navaraṅga, which have interesting shafts connecting their cubical mouldings. These shafts bear various shapes: 1. (a) tooth wheel shape and thirty-two pointed (b) tooth wheel shape and sixteen pointed. 2. Thirty-two fluted with a band. 3. Thirty-two fluted with a rope band and independent connecting drops at the corners. 4. Sixteen-sided with minor pillars at the corners.

Old Pillars.

The temple is in a good state of preservation but owing to its weak foundation some of the pillars appear to have sunk. They require to be watched for further sinking. One beam of the mukhamanṭapa is cracked and is supported by a wooden prop.

Conservation.

GUÑJĀ-NARASIMHA TEMPLE.

The temple of Guñjā-Narasimha is a structure of about the middle Vijayanagar period, the earliest inscription being of the days of Kṛishṇarāya. It has been added to by the Mūgūr Arasus and by Kṛishṇarāja III.

History.

The main image is a small one of Lakshminārasimha and not extraordinary in workmanship.

Main Image.

The temple is in a bad state of repair. The floods of 1924 have shaken it greatly; particularly the prakāra walls and the *kaisāle* verandah including the Āṇḍāl shrine, are in a dangerous condition, being much out of plumb. The brick parapet is heavy as at Nañjangūd. The flooring inside the temple needs to be completely remade.

Conservation.

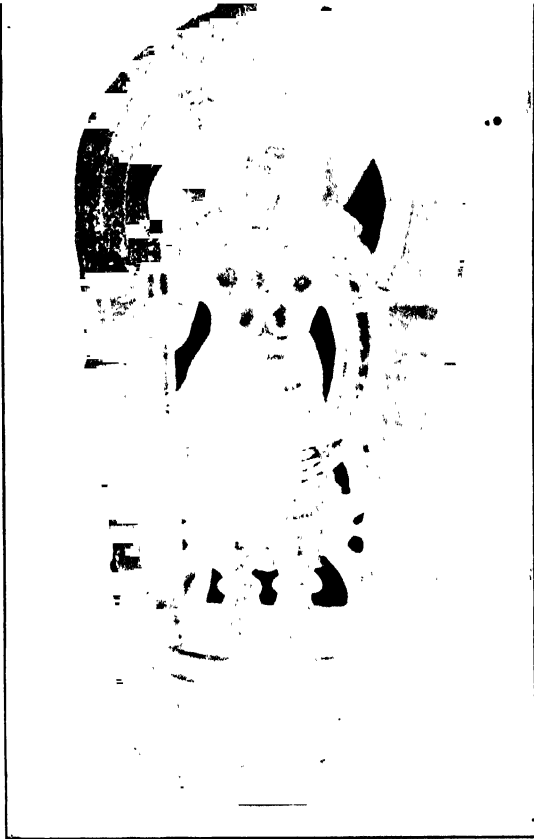
The building is not an ancient monument, but since it is an important place of worship, it deserves the attention of the Muzrai authorities, particularly because of the danger of its collapse.

ALAGODU.

Alagoḍu is a village about a mile to the south of T.-Narsipur. It has two temples which have both been rebuilt in the Pāllegār days with the materials of older temples and contain fragmentary inscriptions misplaced by the renovators.

SIDDHĒŚVARA TEMPLE.

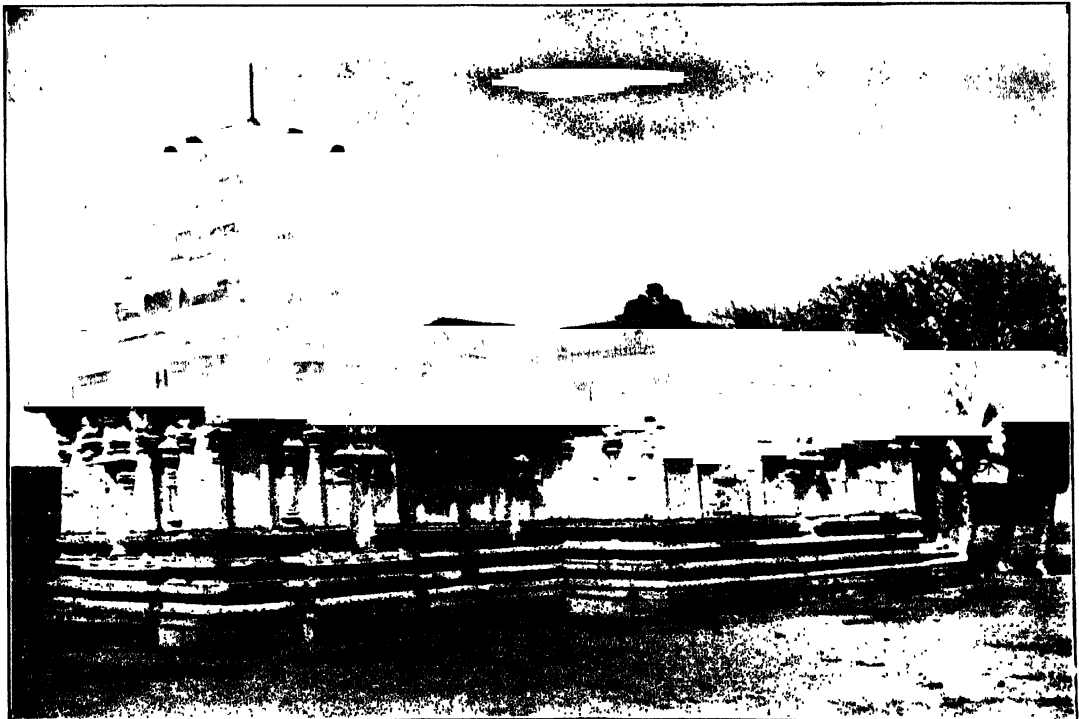
The Siddhēśvara temple which faces south has an image of Bhairava which has taken the place of the damaged old liṅga and another of Kālī, both of the Pāllegār days. But one of the Gaṇēśas at least and probably also Mahishāsura-mardīnī and



1. DANDAYUDHAPANI (BALASUBRAHMANYA),
SOMESVARA TEMPLE, SIVASAMUDRAM (p. 38.)



2. GANESA, SOMESVARA TEMPLE,
SIVASAMUDRAM (p. 38.)



the four round pillars of chiselled granite with rows of hanging garlands, all belong to the Hoysala times.

Near the Durgā shrine doorway there are two inscriptions in Kannaḍa. One of them which is of the time of Śrīpuruṣa Gaṅga has been read by Mr. R. Narasimha-char. A new Kannaḍa inscription was discovered on the basement of the east wall and another of the Gaṅga times, in the ceiling of the south-east of the hall.

The temple is in a bad condition.

CHENNIGARĀYA TEMPLE.

The Chennigarāya temple which faces east is also a rebuilt one as seen by the misplaced pieces of a long Kannaḍa inscription on the basement cornice.

The navaraṅga and the small mukhamanṭapa have lathe-turned pillars whose bell shaped moulding has not yet fully developed. The image of Kēśava is of the usual Hoysala type and stands about 5 feet high (Pl. XII, 1).

The walls of the temple are falling fast. Both the temples are leaking and are in a bad condition.

TIRUMAKUDLU.

AGASTYĒŚVARA TEMPLE.

The Agastyēśvara temple is perhaps the oldest temple in the neighbourhood of Tirumakūḍlu. The chief object of worship is a līṅga said to have been consecrated by sage Agastya. It is of sandstone with its front face much worn out by water oozing up to its head and trickling down its face (Pl. XII, 3). This has now created three cup-like depressions in which water collects and overflows.

Linga.

The temple has been built in at least three stages: The garbhagriha, the vestibule and the inner navaraṅga form the original temple.

History of Temple.

Their outer walls have the octagonal cornices, and the right angled pilasters with beaded hangings. The inner navaraṅga pillars are round and are of the Narasamangala type. The building is very probably of the Chōla times.

Main Temple.

To this building the outer navaraṅga hall appears to have been added with its outer wall similar to the original walls and its square planned Draviḍian pillars bearing many interesting sculptures. Among these may be mentioned the following:—

Outer Navaranga.

Durgā holding trident and kalaśa, wearing long coat, and dancing, (Pl. XIII, 2) accompanied by a moustached drummer wearing shorts and long braid.

Women dancing and playing on musical instruments like the rudra-vīṇā. One lady is playing on the south Indian fiddle with a bow (Pl. XIII, 3). With this we may compare the figure of a violinist noticed at the Arkēśvara temple in Hale-Ālur¹. This discovery of the Indian fiddle is highly important to the history of Indian musical instruments.

Arjuna shooting at the fish, etc.

On a platform to the west of the hall which appears to have been built in the Vijayanagar period are kept the following images :

Kumārasvāmi seated on a fine peacock with a peculiar design on the pedestal (Pl. XIII, 1).

Gaṇēśa with a broken trunk.

Two large dvārapālas—moustaches and muscles of the belly showing as at the Vaidyēśvara temple at Talkād.

Mahishāsūramardīnī—a fine Hoysaḷa group.

A similar Mahishāsūramardīnī of the Chōḷa or even of the Gaṅga period. Sūrya of rude workmanship.

A special room to the north of this hall contains the utsavamūrti. On the floor of this room a new inscription of 1399 Śaka or 1477 A.D. was discovered.

To the north-west of the main temple stands the shrine of Pārvatī. This and the other structures surrounding the main temple including the mahādvāra, belong to the Pāllegār period or the Mysore dynasty as indicated by the tall sixteen-fluted

Later Structures.

pillars. In this outer pradakṣiṇā are kept a number of images :

Nandi and Bali pīṭha opposite to the east door. On the octagonal cornices of the pedestal were discovered two new Tamil inscriptions of the time of Hoysaḷa Viranarasimha.

In the south prākāra—

Vishṇu dancing with eight arms—abhaya (thumb broken), daṇḍa, gadā, śaṅkha, chakra, padma, daṇḍa (?), lamba-hasta (Pl. XIII, 2). There is a drummer on each side. The image is Hoysaḷa.

Dakṣiṇāmūrti, seated against the south wall of the main temple, in yōgāsana with the knees tied together (Pl. XII, 4). The workmanship seems to be of the early part of the 19th century.

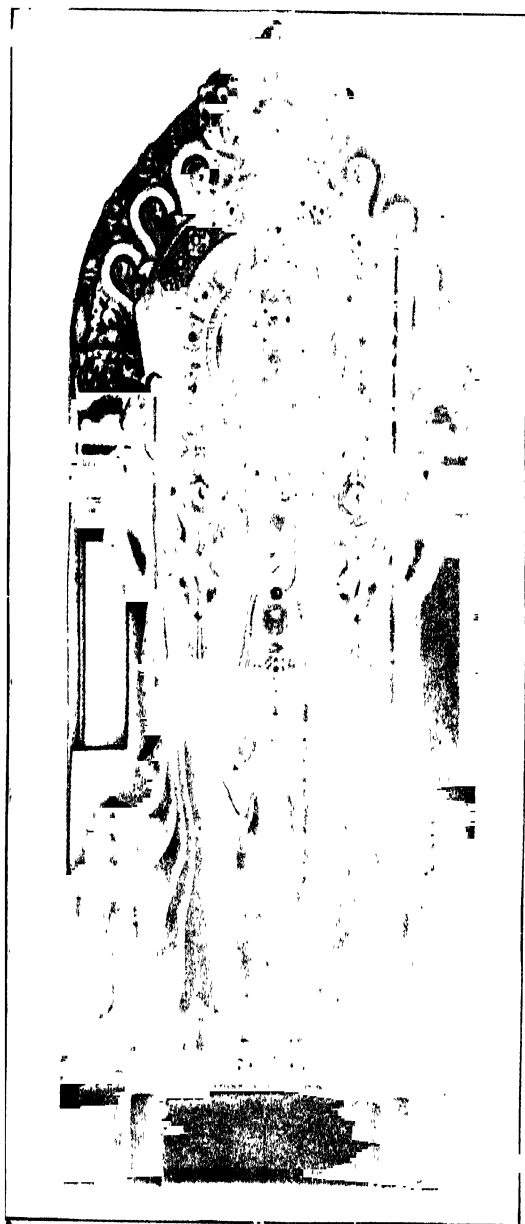
Gaṇapati with trunk to right.

Chandikēśvara.

Kāmākshī—stone image.

Manōnmanidēvī—a copper image, two feet high, presented by Dalvoy Kalale Nañjarājiah.

Vishṇu standing : abhaya, chakra, śaṅkha, dāna. (Poor work.)



1. SARANGAPANI, SARANGAPANI TEMPLE,
MALAVALLI (p. 39).



2. LAKSHMINARASIMHA, LAKSHMINARASIMHA TEMPLE
MARHALLI (p. 40).

A small Gaṇeśa—fine Hoysala work.

The north mahādvāra is a large structure with a dvāramanṭapa sheltering a large bull and a Hoysala Gaṇeśa. In front of the dvāramanṭapa is a large tōraṇa or arch and a lamp pillar. A new inscription has been set up in the verandah of this manṭapa to commemorate the founding of a Śivakūṭa by Mr. Hāsige Sūrappa of Talkād in the year Prabhava which is wrongly shown as Śaka 1949 instead of 1849. The stone was laid by Sir Mirza Ismail.

Conservation. This temple is an ancient structure with a famous liṅga and a number of valuable sculptures. It deserves to be declared an ancient monument, protected and put under Class III.

The walls have been covered over with thick coatings of chunām which should be removed. The question of lighting up the temple with electricity may be considered.

OTHER INTERESTING OBJECTS.

Directly opposite to the Agastyēśvara temple on the left bank of the Kāvērī is a fine flight of steps leading up to a small temple of Bhikshēśvara.

Flight of Steps. The confluence of the Kāvērī and the Kāpilā is one of the most beautiful spots in the State with the temples at the three angles, the bridges spanning, and the broad river and the sand banks in between. The flights of steps all around may be reset and the revetment extended as far as possible.

In the verandah of the Gaṇeśa shrine to the north of the old peepul tree or Aśvatthanārāyaṇa-vṛksha and above inscription No. 66 (revised) there is an interesting row of sculptured objects including sceptre with spiral top, bow, arrow, bent sword, buckler, straight sword or goad, flywhisk, umbrella over trident-like object, trident, a sword, fly-whisk, lamp stand.

Interesting Sculptures. The Vyāsarāya mutt contains three brindāvanas or tombs of Raghunātha Tīrtha (about 250 years old), Śrīnātha Tīrtha and Vidyāvallabhasvāmi.

Vyasaraya Mutt. In the pākaśālā is a stone group of Agni with his consort riding on a ram and a fine creeper tōraṇa with flowers overhead.

TALKAD.

The temples at Talkād have been noticed in detail in the Annual Report of this Department for the year 1932 (pp. 3-16). The beautiful Hoysala image of

Kīrtinārāyaṇa and the processional image of the same god are both illustrated in this Report (Pl. XIV, 1 and 2).

MALINGI.

JANĀRDANA TEMPLE.

(Pl. XV, 1).

Māliṅgi appears to have been a Chōḷa agrahāra (C. 1004 A.D.). The Janārdana temple seems to have been built in two stages (Pl. XV, 2).

The original Chōḷa temple consists of a garbhagṛha, an open vestibule and a navaraṅga of four octagonal pillars. The outer walls have octagonal cornices and pilasters with hangings and niches with non-Hoysala arches. One has a kalāśa supported by two lampstands. By the right side of the navaraṅga doorway stands an elephant.

The tower is all of granite stone and has a kīrtimukha with a tall neck and a
Tower. flat square-shaped stone kalāśa.

The main image is that of Janārdana with no consorts, with drapery showing and conical kirīṭa. His hands hold: abhaya, prayōga-chakra,
Janardana. thin tall śankha and gadā (Pl. XV, 3). In the same stone is carved the tōraṇa bearing a creeper scroll without figures.

Outside the temple and connected with it has been put up, later on, probably by Perumaḷa Daṁṁāyaka, a maṇṭapa with one aṅkaṇa all
Later Structures. round and two on the east. The sides are open except on the east.

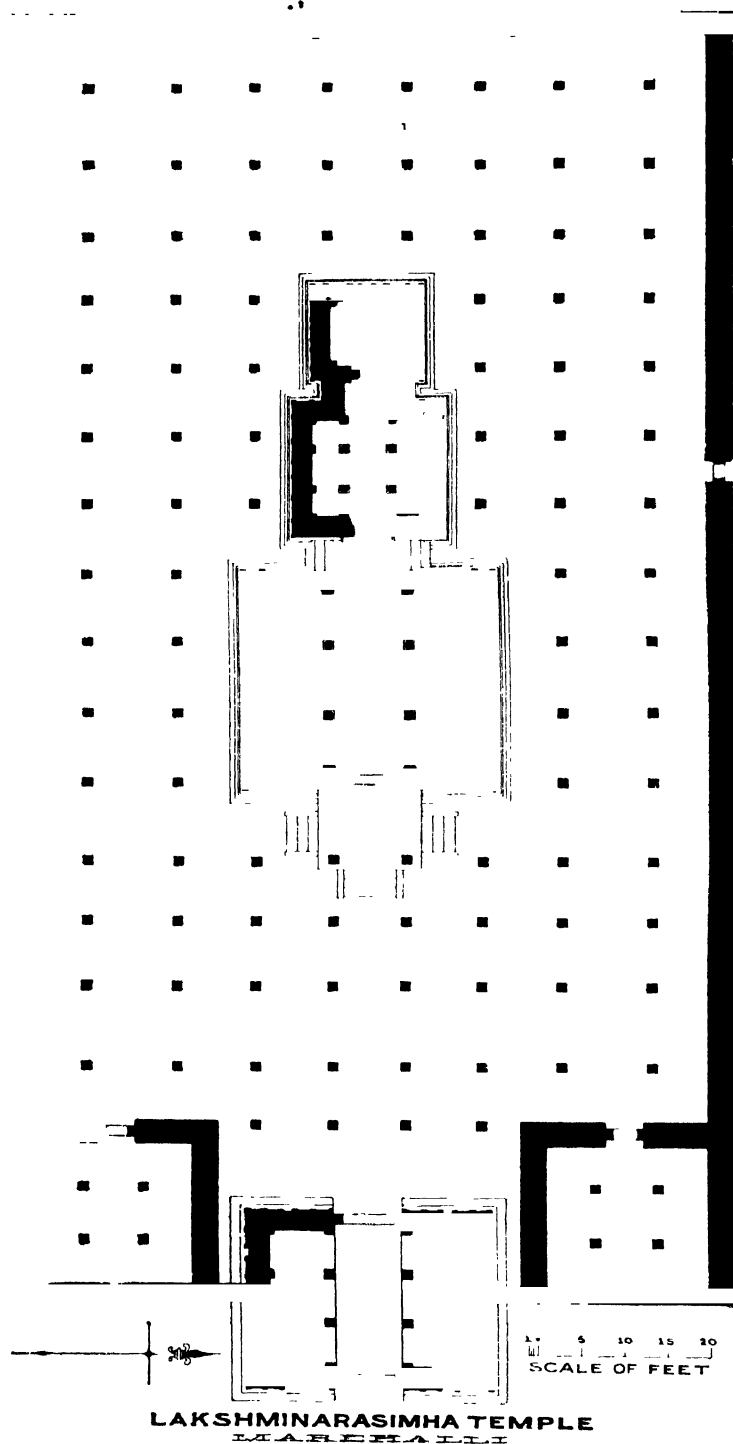
This temple is a genuine Chōḷa monument dedicated to Viṣṇu before the Hoysala days. It could be put into form with very little
Conservation. expenditure. The villagers are willing to subscribe. The temple deserves to be preserved since it is a monument of the time of Rāja Rāja Chōḷa. It is a pity that no pūjā is offered. The inscriptions prove the existence of Śrīvaiṣṇavas in the place long before Śrī Rāmānuja's time.

MAHĀLIṅGA TEMPLE.

This temple is badly damaged and almost impossible to repair.

MALLIKĀRJUNA TEMPLE.

The temple of Mallikārajuna is a Chōḷa structure originally of one aṅkaṇa only with a large liṅga. Additions to the temple have been made in a later, probably Hoysala, period.



GROUND PLAN (p. 39).

The Talkad sahuکار Mr. T. S. Sadasiva Murthi is in occupation of the temple and its surroundings. He may vacate them and put them into repair.

•
VIJAPUR.

ARKĒŚVARA TEMPLE.

About three miles east of Talkād is a small village called Vijāpūr near which is an old mud fort. Here, close to the road, stands the temple of Arkēśvara. It contains a large natural līṅga (15" in diameter) which is one of the five sacred līṅgas visited during the Pañchaliṅga festival. The original temple appears to have belonged to the Chōla period.

Two pillars of the time, which are of black stone, stand near the Sūrya shrine which is constructed of inscription stones collected from the neighbourhood and one Hoysala bell-shaped pillar. The image of Sūrya is about 2 feet high and is carved along with low relief prabhāvali of one stone.

Behind the Sūrya shrine and facing the main temple is a row of four modern shrines containing four līṅgas of different sizes.

The main temple is a rebuilt structure of all manner of worked stones including a Gaṅga inscription in the back wall. The pillars of the navaraṅga are plain and octagonal and the small bull in the vestibule is without ornamentation except for one necklet.

The temple has lost its archæological character except for its inscriptions.

SIVASAMUDRAM.

The island of Śivasamudram has since about 1805 been under the administration of the Jahagīrdar of the place. It contains two important temples, namely, the Raṅganātha temple to the west of the old town and the Sōmēśvara temple to the north-east.

SŌMĒŚVARA TEMPLE.

On the octagonal cornice of the basement of the Sōmēśvara temple is a long Tamil inscription of the days of Ballāla II.

History.

The Sōmēśvara temple contains a large compound enclosed by a high wall with an eastern walled up mahādvāra and a western one which is in use. The latter is more elaborately worked and resembles in workmanship the great mahādvāras of

Mahadvāra.

Chidambaram and elsewhere with their round and fluted pilasters, their ornamented niches and the vertical stone bands rising up above multi-storied turrets. Neither mahādvāra has the brick tower, but has, instead, a couchant bull on top which is, of course, a 19th century work.

The shrine of the god has been completely rebuilt in later times so that the basement inscription on the octagonal cornice is greatly disturbed, while the walls of the navaraṅga, particularly, are built of brick and mortar.

Main Shrine Rebuilt.

The building contains a garbhagṛīha with a large liṅga, a vestibule with a short horned bull, a navaraṅga of Draviḍian pillars and a porch of one aṅkaṇa in breadth and three aṅkaṇas in length with Draviḍian pillars.

General Description.

There are kept the images of Sūrya and Chandra, a beautiful figure of Gaṇēśa (Pl. XVI, 2) of the Hoysala period, and some other images including a fine stone image of Bālasubrahmaṇya as Daṇḍāyudhapāṇi (Pl. XVI, 1).

Images.

The flight of steps to the porch in front is supported by two lion heads from which gigantic creepers are emerging.

Porch.

A well preserved original structure is the temple of Mīnākshī (Pl. XVI, 3) whose walls have round and other cornices of the Chōḷa type and ornamental pilasters and niches.

Minakshi Shrine.

On the way from the Sōmēśvara temple to that of Raṅganātha there are two maṇṭapas one of which is octagonal and the other, square. The former could be restored with little cost.

Mantapas.

RAṄGANĀTHA TEMPLE.

The Raṅganātha temple which must also have been built in the days of the Hoysalas is a disappointing structure which appears to have been almost completely rebuilt in the 18th or 19th century.

History.

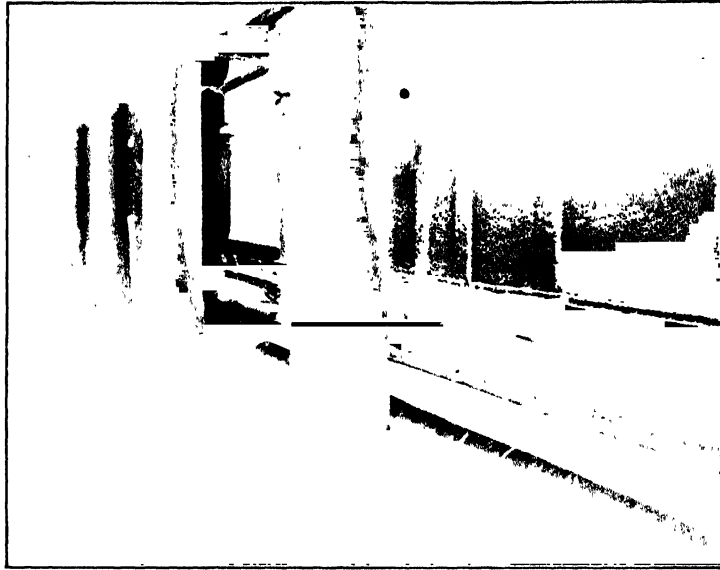
The Raṅganātha image which is about eight feet long is reclining in the sleeping pose on a conventionalised Ananta figure with seven hoods and has a small image of Kāverī near his feet. The god's image is a good one, though not as good as that at

Ranganatha.

Seringapatam. (Pl. I Frontispiece)

The other images in the navaraṅga are Takshaka, the serpent king, a Rāma group, the Ālvārs, Rāmānujāchārya, etc. In the compound of the Raṅganātha temple are kept the images of the first jahagīrdār and his lady, two portrait

Other Images.



1. LAKSHMINARASIMHA SHRINE (OUTER WALL),
LAKSHMINARASIMHA TEMPLE, MAREHALLI (p. 40).



2. KAVERI, MEKEDAT (p. 41.)

images which do not do credit to the artist who executed them. To the south-east of the Raṅganātha temple stands a large stone relievo image pointed out as Sugrīva, while to its south is an image of Hanumān.

The temple is in a bad state of repair. A beam above the garbhagriha doorway and one above the vestibule doorway are cracked.

Conservation. The latter needs immediate support. The walls are mostly of brick and it is difficult to surmise where the old stone walls have gone. Both the maṇṭapas in front are damaged and could be set right with little cost. The flooring is being repaired.

It is understood that the Government of Mysore have donated three villages viz., Pūrigāli, Kaggalipura and Honagaḷli and that the accumulated funds of the temples are said to amount to a lakh of rupees. With this amount available for permanent improvements and the large income for annual expenditure, both the temples and the whole neighbourhood could be greatly improved and the place made fit for the visits of the pious public.

MALAVALLI.

ŚĀRṆGAPĀṆĪ TEMPLE.

In the fort of Maḷavalli town stands the temple of Śārṅgapāṇi, an old Hoysaḷa structure of which only the inner walls of the garbhagriha and the vestibule remain. All else is rude work of the Vijayanagar period.

Over the lintel of the vestibule doorway is a Paṭṭābhirāma group in stucco. The chief image (5 feet high) is a fine one in samabhaṅga and holds: conch, arrow, unstrung bow and chakra. Śrī and Bhū stand on either side of him. Over his head is a

Main Image. serpentine tōraṇa with the ten avatārs around. (Pl. XVII, 1)

In the navaraṅga are kept the images of Nammālvār and Śrī Rāmānuja. In the north cell are several metallic images one of which is Varadarāja, the utsavamūrti of the Narasiṃha temple at Mārēhaḷli.

Other Images.

MAREHALLI.

Mārēhaḷli appears to have been an old agrahāra town built in the days of Rāja Rāja Chōḷa and subsequently endowed by Hoysaḷa and Vijayanagar rulers.

LAKSHMĪNARASIMHA TEMPLE.

The original temple appears to have consisted of a garbhagriha, an open shallow vestibule a four-pillard navaraṅga, a narrow passage with flights of steps to north and south and a mukhamanṭapa. (Pl. XVIII)

Description.

The basements of these structures contain inscriptions referring to Rājāśraya identified by Mr. R. Narasimhachar with Rāja Rāja.

History.

An endowment made by Viṣṇuvardhana Hoysaḷa is recorded on the round cornice. The outer wall has a large round cornice as at the Rājarājēśvara temple at Tanjore, garlandless pilasters and a cornice bearing lions (Pl. XIX, 1). The original short Chōḷa pillars are still found in the vestibule. Others of their set have been used for the small Śiva temple.

The present navaraṅga and mukhamanṭapa with their cylindrical pillars as also the pātālāṅkaṇa with its more than twenty similar pillars and the old navaraṅga porch appear to belong to the late Hoysaḷa days. This Hoysaḷa restoration corresponds with the construction of the Amṛitēśvara temple.

To this Hoysaḷa structure was added the prākāra and mahādvāra by Vijaya Bukka Rāya (II) of Vijayanagar and in the later Vijayanagar days the other structures round about were built, including perhaps the pond, etc. The small liṅga shrine to the north of the tank, however, contains early Chālukyan pillars.

The main image of Lakṣmīnaraśimha is a beautiful figure (Pl. XVII, 2). The

Main Image.

tōraṇa and image are both of one stone and the former is of the serpentine type with the ten avatārs of Viṣṇu on the edge. The image is seated in sukhāsana with Lakṣmī on his lap. Though the mouth is open, the face is peaceful. The god's hands are thus disposed: abhaya, chakra, śankha and holding Lakṣmī's left arm. Only short drapery is worn by both. Lakṣmī holds a lotus in her left hand and a kalaśa is placed near her foot which rests on a padma. The god has a small knob on his forehead, which perhaps represents the phālāksha. It is not certain if this image could be a Chōḷa piece. If it is not, what happened to the Chōḷa image? If it is, then the Hoysaḷa sculptors inherited their traditions largely from the Chōḷas.

This temple is a large and old one fit to be included as a protected monument

Conservation.

and put into Class III for conservation. The roof and floor are in need of renewal. Electric lighting may also be installed and the approach improved. Many of the votaries are said to be rich and may be able to contribute towards the restoration.

AMṚITĒŚVARA TEMPLE.

The Amṛitēśvara temple which stands close to the main road appears to be a Hoysaḷa-Dravidian structure of granite.

Situation.

It has a garbhagriha with a medium sized liṅga, a vestibule, and a navaraṅga of four cylindrical granite pillars. There is a

Description.

Sūrya image in the navaraṅga. There is a doorway to the south.



2. KAVERI, MEKEDAT (p. 41).



1. KAVERI, MEKEDAT (p. 41).

The outer walls have the octagonal cornice, the garlandless square pilasters and the niches with lotuses in the canopies above them.

Outer Wall.

MEKEDAT.

About 15½ miles to the south of Sātanūr in the hilly country bordering on the Salem District, the Arkāvātī and the Kāvērī have their confluence or *saṅgam*. The Arkāvātī with its sandy bed

Confluence.

offers a contrast to the rocky bed of the Kāvērī and looks tiny by its side. There is a Third Class Travellers' Bungalow with a vegetarian kitchen.

To the south of the kitchen stands a small temple of Śiva built of flat thin bricks of the 18th century over a smallish liṅga. There is nothing archaeologically remarkable about the temple.

Siva Temple.

In front of it near a headless bull stand a number of liṅgas and other images like Sūrya, etc.

A pathway leads from the *saṅgam* across the Arkāvātī and by the left bank of the Kāvērī east and then south to Mēkedāt which is about three miles away. Here the Kāvērī (Pl. XIX, 2)

The Kaveri at Mekedat. has cut for herself a way through a hard rocky basin (Pl. XX, 1 and 2). In the middle of the basin a long natural canal has been cut which is between 25 and 40 feet wide and perhaps more than 50 feet deep in many places. In one place a rock projects over the stream almost to its middle from the left bank. It is said that on the opposite bank too there was, some years ago, another projecting rock and that even goats could leap across. Hence the name Mēkedāt. Now only one half of this wonderful sight remains.

It is also remarkable that the water flowing fast has drilled by means of pebbles pits in the hard rocky bed by scores and even to the

Pits in Rocks.

depth of 15 or 20 feet. Sometimes the rushing water has found an outlet through a side wall giving the pit the appearance of a *kaṇaja*. From the overhanging rocks bee-hives hang, while pigeons and larks have their nests in the clefts. This is a very interesting natural scene and would come as a surprise to many who see the Kāvērī as a slow flowing stream in the Madras Presidency. The overhanging rock and the boulders to its north are reached with some difficulty. It is advisable that sure footed people only should attempt the descent to the basin.

KASBAL.

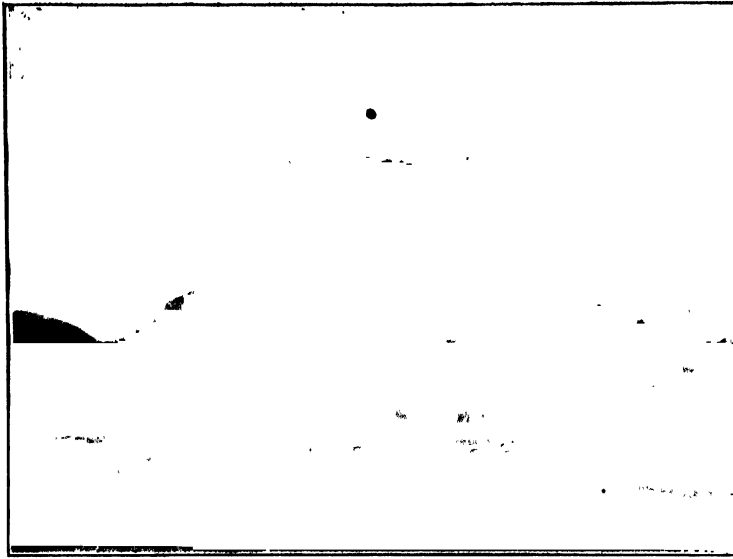
THE HILL FORT.

(Pl. XXI, 1).

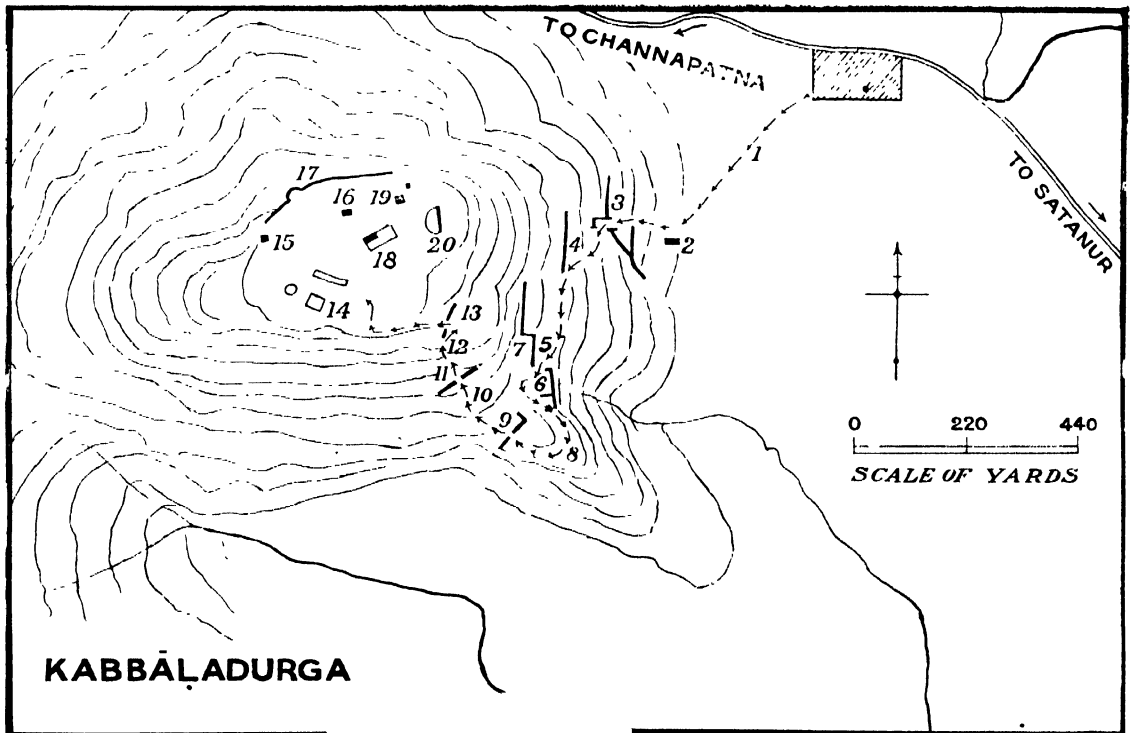
The numbers given below refer to the points of interest that we come across as we climb up the hill of Kabbāldurga (Pl. XXI, 2).

1. Path from Kabbāl village.

2. Kōṭṭisvara temple—This is an old Chōḷa building, greatly dilapidated, the outer wall having almost fallen out. A round lamp pillar stands in front.
3. First fort wall and gate. The wall is made up of size stones and rubble with no masonry. The bastions are right-angled. The earthen parapet walls still stand in a few places. The first gateway is a small one with only two pillars and a lintel piece.
4. Ruins of the second fort wall. The gateway has now disappeared. It appears to have been of bricks measuring $9'' \times 5'' \times 2''$. The pathway here is paved with irregular stones.
- 5, 6. Third fort wall—Nearby are about a dozen steps cut in a single rock.
7. Water tank—It is now dried up. The inner face of the tank is of bricks and the outer face is of stone.
8. About 200 roughly cut steps lead up the side of the south-eastern tail. The steps are fit to be negotiated with only bare or rubber-soled feet.
9. Fourth fort wall—This has a small diḍḍi-gate or sally port supported by a wall on either side. Just behind it is a hollow in the rock for collecting the water.
10. The pathway leads up the bare stepless face of a rock at an incline of about 45° . It is a wonder that in the days past even royal prisoners and their families who were intended for imprisonment on the hill were led up this rock.
11. Fifth fort wall and gate.
12. Totṭalu metṭalu—This is a flight of about 30 large steps cut out of solid rock, perhaps for the use of the dōḷi-bearers.
13. Sixth fort wall made up of thin bricks and mortar.
14. Granary—This is a building constructed of flat broad bricks ($9'' \times 6'' \times 1\frac{1}{2}''$). The walls about 60' long and 50' broad are plastered and the roofs have fallen in. The building was the granary for storing in rāgi. By its side is another similar building with troughs for storing in ghee and oil. Near it is a natural pool of water between the rocks.
15. About 50 yards to the west of the granary is an underground cleft covered over with stone slabs and converted into a narrow and high drain which overlooks a precipice more than about 600' in height. It is said that in the rude old days a *yāta* or swing board or see-saw was kept here from the end of which prisoners and corpses were hurled down the precipice.
16. On the way to the temple on the left stands an old magazine built of flat broad bricks whose vaulted roof is supported by four arches.



1. THE KABBAL HILL (p. 41).



2. SKETCH MAP (p. 41).

The building was perhaps also a guard room. It was probably built during Hyder's days.

17. To the west of the above extends a stone fort wall (seventh) across a small valley, perhaps built for guarding access to the top from the west.
18. To the south of the temple and close to it is a large compound (about 200×100 yards), the lower part of its wall being of rubble and the upper part, of earth. In its centre are the ruins of a structure which must have been the palace.
19. At the peak of the hill stands a small and architecturally insignificant temple of Bhīmēśvara. The old structure of granite slabs and pillars consisted of a garbhagriha containing an oval-topped broken liṅga and two later images of Gaṇēśa and a navaraṅga of four roughly chiselled octagonal pillars whose rudely executed ribbed brackets suggest the late Vijayanagar days. In later days, perhaps in the 18th century, the walls were repaired with flat broad bricks and the west aṅkaṇa of the navaraṅga was walled in to make a vestibule whose doorway was adorned with a lion faced arch bearing a vīrarekha and a pair of plaster dvārapālas. A cylindrical lamp pillar lies in front of the temple. It perhaps belongs to the temple porch.
20. Close to the temple to the north-east is a small rocky trough which was the source of water supply to the temple. To its east is a large rocky pond about 40 yards in diameter which was the chief source of water supply to the hill.

By the side of the brick wall on the way to the right, is a large cave full of the bones of cattle and buffaloes. Probably all waste bones were thrown here in the Muslim days. A large quantity of these bones are said to have been removed by a party of Tamilians about 7 or 8 years ago.

KABBĀLAMMĀ TEMPLE.

By the road side near the village of Kabbāl and just behind the Village Pañchāyet hall stands the temple of Kabbālamṃā mentioned in the inscriptions as Kālikādēvī.

It is a stone structure of the Pāllegār days, the last addition being the stone door-frame of the garbhagriha which bears the date 1929 A. D.

The image of Kālikā is a modern one, holding a sword in one of the hands. To its left, facing south, is a rude stone image of the same goddess which appears to be the older one.

Directly behind the temple and also to its west stand a number of vīragals some of which bear inscriptions.

KANKANHALLI.

RAṄGANĀTHĀ TEMPLE.

Description. The temple of Raṅganātha is a structure of medium size and of the time of Jagadēvarāya with a garbhagṛiha (without pradakṣhiṇā), a vestibule, an additional aṅkaṇa in front of it and a four-pillared navaraṅga.

On the cubical mouldings of its octagonal pillars, in the navaraṅga, are to be found carvings of Narasimha, Vāli, Sugrīva, Kṛishṇa, etc.
Navaraṅga. The stone images of Vishvaksēna and the Ālvārs and a metallic set of Kōḍaṇḍarāma, Lakshmaṇa and Sitā are kept in the navaraṅga. The mukhamanṭapa has pillars of almost the same character.

To the right of the main shrine is a small independent shrine which contains a poorly worked image of Padmanābha called Raṅganātha which was prepared by Venkatappa of Dēvanahallī about 30 years ago. In the shrine on the left is the image of Lakshmi which is in a seated posture. The workmanship of this image is also poor.

Minor Shrines.

The main image in the Raṅganātha temple is a poorly carved figure of Śrīnivāsa. The pedestal is a long one indicating that there was originally an actual Raṅganātha image. Evidently it has disappeared.
Main Image.

There are a number of metallic images consisting of a Śrīnivāsa group, a Varadarāja group (Janārdana) and a Kōḍaṇḍarāma group.
Metallic Images.

There is nothing of archæological importance in the temple.

MOLAGALU.

MAHADĒVĒŚVARA TEMPLE.

Directly to the east-north-east of Kāṅkāṇhallī on the left bank of the river stands the little village of Molagālu in which is built the temple of Mahadēvēśvara.
Situation.

The structure contains a garbhagṛiha, a closed vestibule, an open vestibule and a navaraṅga of square-planned plain pillars and a narrow mukhamanṭapa.
General Description.

Evidently the temple belongs to the 14th century as suggested by an inscription of about 1360 A.D. standing opposite to the temple.
History.

In the garbhagriha is an oval topped linga of medium size which is out of position. It needs to be reset. Here also are kept the images

Garbhagriha. of Tāṇḍavēśvara, Chandraśekhara and Pārvatī. The last is an image of the late Vijayanagar period in a standing posture and holding : abhaya, padma, padma and dāna.

This is the only Śiva temple in Kāṅkāṇhalli. There is nothing archæologically noteworthy except the two inscriptions standing in

Importance. front of the temple.

MYSORE CITY.

MURAL PAINTINGS AT THE JAGANMOHAN PALACE.

The western wing of the second floor of the Jaganmohan Palace, Mysore, consists of a large central hall measuring about 45' x 25' and two rather narrow rooms, one to the north and the other to the south, each measuring about 25' x 10'. The eastern walls of the two side rooms and all the four walls of the main hall have paintings of varied description and evidently belonging to about 1861 A.D. when the palace was constructed by His Highness Kṛishṇarāja Wāḍeyar III.

Situation. The middle panel of the western wall of the hall has the painting of the Santānāmbuja or Lotus Progeny which details in an artistic device the genealogy of the Mysore dynasty of kings. To the right and left of this panel are painted the portraits of Indian and foreign rulers, contemporary and otherwise, as also those of the nearest relatives and some of the notable officers under the employ of the Mahārāja Kṛishṇarāja Wāḍeyar III, with descriptive legends in Kannaḍa. The upper sections of the north, east and south walls represent in a long frieze the *Jambūsavāri* procession of the *Vijayaḍaśami* festival. The lower extreme sections of the east wall have paintings of the sacred cows of the state and of two well decked damsels of whom the one on the north is called Sarvvachittarañjinī and the other on the south Sarvāṅgasundarī. The lower middle section of the same wall has some hunting scenes painted on it. The lower sections of the south and north walls contain besides a few portraits of Mysore officers, several illustrations of the Indian chess puzzles with appropriate labels in each case. The eastern wall of the northern room details in a 'Kalpadruma' or 'Tree of Plenty' device the large family of the Mahārāja, while the corresponding wall of the southern room depicts a highly interesting *Vasantōtsava* or colour splashing festival.

THE PAINTINGS.

THE LOTUS PROGENY.

At the bottom of the middle panel of the west wall is painted a two-handled *kalāṣa* or nectar vase which has a crescent-shaped mouth significant of the Lunar race from, out of which the Mysore dynasty is shown as springing in the form of a highly variegated and single-leaved lotus plant full of filigree decoration and arabesque against a blue background and consisting of as many buds as the number

of the rulers, the buds being linked one to another by brown leafy indicators in the order of the succession of the kings. Where the leaf terminates three horizontally running circular panels are drawn representing Chāmunda, the patron deity of the dynasty, in the middle panel, flanked on the right by a human-faced līṅga and on the left by the god Kṛishṇa as a baby on a banian leaf afloat on the 'Milky Ocean.' In the right upper field is Sūrya and in the left one, Chandra; while on either side are Gandharvas either playing on musical instruments or showering flowers on the Lotus Progeny.

The wall is pierced by four windows, a pair on each side of the Santānāmbuja. The space between each pair has paintings of standing figures of the soldiers consisting of swordsmen and musketeers in different costumes. On either side of the *kalāṣa* are groups of heralds and bearers of the Mysore royal insignia symmetrically arranged as follows:—

Boar, Garuḍadhvaja, Hanumadhvaja, Matsya, Vyāla (trunked lion), Makara, Gaṇḍabhērūṇḍa, Sāḷva, Paraśu, Sūryadhvaja, Sūryapāne, Lion, Ankuṣa, Chakra on the right and Śankha on the left, Chatra, Chāmara, and a pair of Ēṭupāvaḍe.

On the right lower end is the third royal elephant Vijayadhvaja (ಎನೆಯ ಪಟ್ಟದ ಆನೆ ವಿಜಯಧ್ವಜ) and on the left lower end is the sixth royal horse Jayamārtāṇḍa (ಒನೆಯ ಪಟ್ಟದ ಕುದುರೆ ಜಯಮಾರ್ತಾಂಡ), each standing under a white royal umbrella.

The heralds hold two kinds of staves: (1) Long, with knobbed head like the *Mania's* staff (2) Short with bent head like the hockey bat. The latter is called *kattige*. All the figures are dressed in the Moghul fashion with differently coloured long coats, *dāvali*, *kammarband* and *pāgu*. Some of the figures are in reverential attitude with crossed hands.

The crescent mouth of the *kalāṣa* has the following inscription in Kannaḍa characters and Sanskrit language:—

1. ಶ್ರೀ ಚಾಮುಂಡಾವಿಷ್ಣುಶಿವ | ಸರ್ವನಿರತ ಚೇತಸಾಂ | ಶ್ರೀ
2. ಮತ್ಕರ್ನಾಟಕ ರಾಜ್ಯಶ್ರೀ | ಮಹೀಶ್ವರ ಮಹೀಧುಜಾಂ | ಚಂದ್ರವಂಶ
3. ಯದು ಕ್ಷಾತ್ರೈ | ತ್ಯುರಾಂಭೋಧಿ ಕಿಮುತ್ಪಪಾಂ | ವಸುದೇವಾದಿ ಭೂಪಾನಾಂ
4. ಸಂತಾನ ಸರಸೀರುಹ | ಜಗನ್ನೋಹನ ಬಂಗರಾಂ | ಸುಧಾಸಾಧ ಸರೋವರ | ಅನಿಧಾರಾಧ್ಯ
ಸೇನಾಂಗ ಭಾವ ಚಿತ್ರಂ ವಿರಾಜತಿ ||—

Among the portraits on the Santānāmbuja the conspicuous one depicting Kṛishṇarāja Wāḍeyar III is singularly drawn and unlike others, in an ornamental square the frame whereof is worked with leaf decoration interspersed with pellets at the corners and rosettes in the middle of the sides.

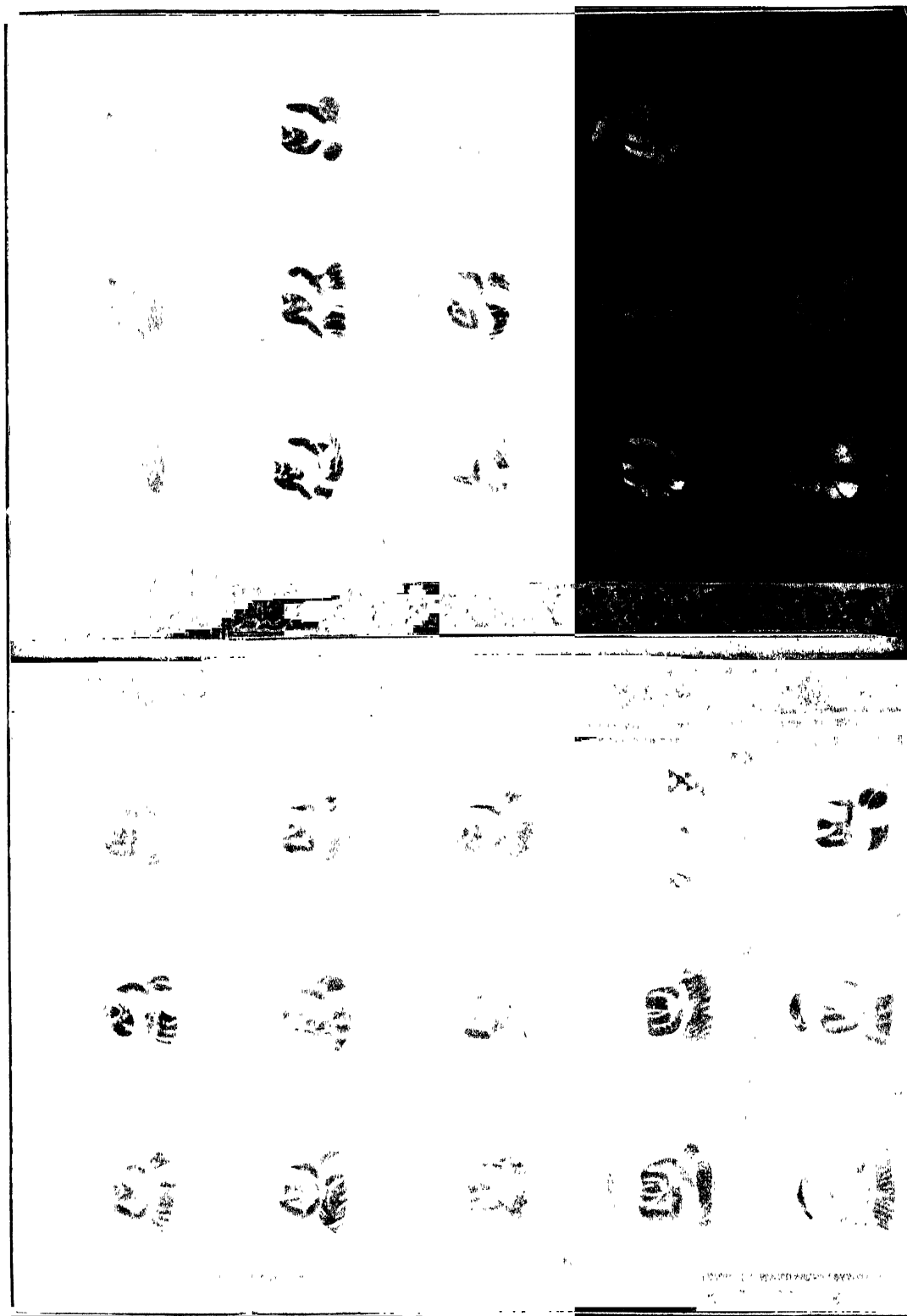
All the other portraits are worked in more or less the same way with Kannaḍa legend in each case. There are 42 portraits in all painted, of which No. 55 depicting Vasudeva is the earliest. The right half of the progeny lotus contains figures of the Paurāṇic rulers of the dynasty up to No. 74 which is the figure of

Rājadēvarāya. Number 75 Ādi-Yadurāya begins the list of historical personages in the middle of the lowermost row of the lotus buds. The succeeding rows are arranged in boustrophedonic rows proceeding from the bottom upwards. Descriptive legends in Kannaḍa regarding the figures are given in the fields opposite the seated king and below.

The posture represented is the same for all the figures excepting only for No. 56 which depicts Lord Kṛishṇa sitting on his throne embracing his two queens. When we look at these figures, we are reminded of Mughal paintings. Most of the kings sit with rose in one of their hands, the other hand resting either on the couch or on the cushion. Numbers 75, 83 and 86 are seated with swords in their right hands, perhaps to indicate that they were the real founders of the kingdom. The chāmara-bearers, two in each portrait, invariably stand behind the throne, attending upon the kings. The head-dress of the kings from No. 90 onwards is different from that used for the earlier kings. The latter terminates in a knot at the back of the head. All the kings are dressed alike with spotted long coats and decked with the same ornaments in the conventional way. Only the whiskers they wear are, here and there, introduced with some variety.

The list of the rulers immediately connected with the Mysore dynasty as given here from No. 55 to 74 closely follows the traditional genealogy given in the Bhāgavata and is as follows commencing from the right hand top.

55. Vasudeva.
56. Dark-complexioned Kṛishṇa.
57. Pradyumna.
58. Aniruddha.
59. Vajra.
60. Pratibāhu Rāja.
61. Subāhu.
62. Ugrasēna.
63. Śrutasena.
64. Yaduvīra.
65. Bhadrasēna.
66. Sahasrajitu.
67. Bṛihatsēna.
68. Bṛihadbhanu.
69. Aparājit.
70. Pradyōtanarāja.
71. Sumitrarāja.
72. Vasumitrarāja.
73. Bhadrāsyaarāja.
74. Rājadēvarāya.



PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE (p. 58).

75. This begins the list of historical rulers.

King Ādi-Yadurāya is seated in virāsana to right.

Kannada legend—Right field :—

1. ೧ನೆ ಪಟ್ಟ |
2. ರಾಜದೇವಪುತ್ರ
3. ಯದುವಂಶಜ ಅದಿ
4. ಯದುರಾಯರು || ಶಾಲ
5. ವಾಹನ ಶಕ ೧೨೯೩ನೆ ಸಾ
6. ಧಾರಣ ಸಂವತ್ಸರದ
7. ಮಾಘ ಶು ೩೫ ಜನಿ
8. ಸಿ ದ್ವಾರಕಿಯಿಂದ ದ
9. ಕ್ಷಣ ದೇಶಕೆ ಬಂದು
10. ೧೩೨೨ನೆ ಪ್ರಮಾಧಿ ಸಂ|

Lower field:—

11. ವೈಶಾಖ ಶು ೫ ಸೋಮವಾರದಲ್ಲು ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೇಶ್ವರ
12. ಪ್ರಸಾದವಂ ಪಡೆದು ಶತ್ರುಗಳಂ ಜೈಶಿ ಮಹಿಶೂರು ಸಂಸ್ಥಾನದೊಳ
13. ಪಚ್ಚಾಭಿಷಿಕ್ತರಾಗಿ ಅನುಜ ಕೃಷ್ಣರಾಯರೊಡನೆ ಅನೇಕ ಧ
14. ಮಂಗಳಮಾಡಿ ಅಳಕೆ ವರುಷ ೨೪ ಮಾಸ ೩ ದಿ
15. ನ ೫ ಪತ್ನೀರು ೨ ಪುತ್ರರು ೨

Note.—Only one queen and two sons are mentioned in the Annals of the Mysore Royal Family.

76. King Hiri Beṭṭa Chāmarāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ೨ನೆ ಪಟ್ಟ |
2. ಅದಿ ಯದು
3. ರಾಯ ವಡೆಯ
4. ರ ಪುತ್ರರು ಹಿರಿ
5. ದೆಟ್ಟ ಚ್ಯಾಮರಾ
6. ಜ ವಡೆಯರು ಶ
7. ಕ ೧೩೩೧

Lower field:—

8. ನೆ ಸರ್ವಧಾರಿನಂ | ಮಾಘ ಶು ೬೫ ಜನಿ ೧೩೪೬ನೆ ಶೋಭಕೃತುಸಂ|
9. ಶ್ರಾವಣ ಶು ೧೦೫ ಪಚ್ಚಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಕೆ ವರುಷ ೩೫
10. ಮಾಸ ೫ ದಿನ ೧೮ ಪತ್ನೀರು ೪ ಪುತ್ರ ೧

Note.—Only one queen and one son are mentioned in the Annals of the Mysore Royal Family. The term Vaḍeyar is affixed to the names from this number.

77. King Thimmapparāja Vaḍeyar I.

Kannada legend—Right field :—

1. ಖನೇ ಪಟ್ಟ || ಹಿ
2. ರೀ ಬೆಟ್ಟ ಚಾಮರಾ
3. ಜ ವಡೆಯರ ಪು
4. ತ್ರ ವಂಮಡಿ ತಿಂಮಪ
5. ರಾಜ ವಡೆಯರು
6. ಶಕ ಗಿಇನೇ ಪ್ರ

Lower field:—

7. ಮಾದೀಚ ನಂ | ಅಬ್ಬೀಜ ಬ ಇಲ್ಲು ಜನಿತಿ ಗಿಲಗನೆ ಬಹುಧಾನ್ಯ
8. ನಂ| ಮಾಪ ಬ ಇಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ
9. ೧೯ ಮಾನ ೨ ದಿನ ೨೮ ಪತ್ತೀರು ೩ ಪುತ್ರ ೧

Note.—Only one queen and one son are mentioned in the Annals.

78. King Hiri Chāmarājarasa Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ಖನೇ ಪಟ್ಟ || ವಂ
2. ಮಡಿ ತಿಂಮಪ್ಪರಾ
3. ಜವಡೆಯರ ಪು
4. ತ್ರ ಹಿರೀ ಚಾಮರಾ
5. ಜರನ ವಡೆಯ
6. ರು ಶಕ ಗಿಇಲ

Lower field:—

7. ನೆ ಸ್ವಭಾನುನಂ|ಜ್ಯೇಷ್ಠ ಶು ಒಲ್ಲು ಜನಿಸಿ ಗಿಲಗನೆ ವಿಳಂಬಿನ| ಜ್ಯೇಷ್ಠ
8. ಶುದ್ಧ ಇಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೩೪ ಮಾನ
9. ೧೦ ದಿನ ೧೪ ಪತ್ತೀರು ೨ ಪುತ್ರ ೧

Note.—The number of queens mentioned in the Annals is one only.

79. King Hiribetṭachāmarāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ಇನೇ ಪಟ್ಟ || ಹಿರೀ
2. ಚಾಮರಾಜರನ
3. ವಡೆಯರ ಪುತ್ರ ಹಿ
4. ರೀ ಬೆಟ್ಟ ಚಾಮರಾಜ
5. ವಡೆಯರು ಶಕವರು
6. ಪ ೧೪೧೫ನೆ ಪರೀಧಾವಿ

Lower field:—

7. ನಂ| ಅಬ್ಬೀಜ ಶು ಲ್ಲು ಜನಿತಿ ಗಿಇನೇ ಶ್ರೀಮುಖ ನಂ| ಪೈಶಾಖ ಶು ೩
8. ಳ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಗೆ ವರುಷ ೩೯ ಮಾನ ೯ ದಿ
9. ನ ೨೨ ಪತ್ತೀರು ೩ ಪುತ್ರರು ೪ ಪುತ್ರೀರು ೪

Note.—In the Annals of the Mysore Royal Family only three sons and three daughters are mentioned.

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1. DEWAN RAMA RAO (p. 59).



2. MAHALAT-KACHERI BABU RAO (p. 59).



3. SALAR JUNG OF HYDERABAD (p. 60).



4. CHANI LAL AND BALA PRASAD OF HYDERABAD (p. 60).

80. King Thimmapparāja Vaḍeyar II seated to right.

Kannada legend—Right field :—

1. ಒನೇ ಪಟ್ಟ || ಹಿ
2. ರೀ ಬೆಟ್ಟ ಚಾಮ
3. ರಾಜ ವಡೆಯರ
4. ಪುತ್ರ ಯಿಂಮಡಿ ತಿಂ
5. ಮಪ್ಪ ರಾಜವಡೆಯ
6. ರು ಶಕ ೧೪೩೪ನೆ ಪ್ರ

Lower field:—

7. ಜೋತಪ್ಪತ್ತಿ ನಂ| ಭಾದ್ರಪದ ಬ ೧೦೮೫ ಜನಿ ೧೪೭೫ನೆ ಪರೀಧಾವಿ
ನಂ| ಪಾಲ್ಕು
8. ಐ ಶು ೧೩೮೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೧೮ ಮಾಸ ೧೦
9. ದಿನ ೪ ಪತ್ತೀರು ೫ ಪುತ್ರ ೧

81. King Bōlachāmarāja Vaḍeyar seated to left.

Kannada legend— Left field :—

1. ಒನೇ ಪಟ್ಟ || ಯಿಂ
2. ಮಡಿ ತಿಂಮಪ್ಪರಾಜ
3. ವಡೆಯರ ಅನುಜ ||
4. ಭೊ|| ಚಾಮರಾಜವ
5. ಡೆಯರು ಶಕ ೧೪೪೧
6. ನೆ ಬಹುಧಾನ್ಯ ನಂ| ಪೈ

Lower field:—

7. ಶಾಖ ಶು ೭೮೫ ಜನಿ ೧೪೯೪ನೇ ಪ್ರಜೋತ್ಪತ್ತಿ ನಂ| ಮಾಘ ಶು
8. ೫೮೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೪ ಮಾಸ ೪ ದಿನ ೧೯
ಪತ್ತೀರು ೪ ಪುತ್ರರು ೪ ಪುತ್ರೀರು ೪

Note.—Only two queens and three daughters are mentioned in the Annals.

82. King Beṭṭachāmarāja Vaḍeyar seated to right.

Kannada legend—Right field :—

1. ಒನೇ ಪಟ್ಟ || ಭೊ ಚಾ
2. ಮರಾಜ ವಡೆಯರ ಪು
3. ಕ್ರ ಬೆಟ್ಟ ಚಾಮರಾಜ
4. ವಡೆಯರು ಶಕ ೧೪೭೨
5. ನೆ ಸೌಮ್ಯನಂ|ಪಾಲ್ಕು
6. ಐ ಬ ೧೦೮೫ ಜನಿ

Lower field:—

7. ಶಿ ೧೪೯೯ನೆ ಧಾತುನಂ| ಅಪಾದ ಬ ೨೮೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
8. ಅಳಿಕೆ ವರುಷ ೧ ಮಾಸ ೯ ದಿನ ೨೭ ಪತ್ತೀರು
9. ೧೩ ಪುತ್ರರು ೫ ಪುತ್ರೀ ೧ ನಹಾ

Note.—Only five queens, two sons and one daughter are mentioned in the Annals.

83. King Rājādhirāja Vaḍeyar seated to left.

Kannāḍa legend—Left field :—

1. ಉನೆ ಪಟ್ಟ || ದೆ
2. ಪಟ್ಟ ಚಾಪರಾಜ ವ
3. ಡೆಯರವರ ಅನುಜ ರಾ
4. ಜಾಧಿರಾಜ ವಡೆಯರವರು
5. ಶಕ ೧೪೭೫ನೆ ಪರೇಧಾವಿನಂ|
6. ಜೈಷ್ಠ ತು ೭ ಮಂಗಳವಾರದಲ್ಲು
7. ಜನಿ ೧೫೦೧
8. ನೆ ಬಹುಧಾನ್ಯ
9. ನಂ| ವೈಶಾಖ
10. ತು ೧೫ ತುಕ್ರ
11. ವಾರದಲ್ಲು ಮ

Lower field:—

12. ಹಿಶೂರು ರಾಜ್ಯಭಾರವಂ ವಹಿ ಶತ್ರುಗಳಂ ವಿಷವಂ ನಹ ಜೈಶಿ
ದ ಮಹರಾಜ ಸಿಂಹಾಸನವಂ
13. ಸಾಧಿ ಶಕ ೧೫೩೩ನೆ ಸಾಧಾರಣ ನಂ| ಚೈತ್ರ ತು ೭ಲ್ಲ ಶ್ರೀರಂಗ
ಪಟ್ಟಣದಲ್ಲ ಸಿಂಹಾಸನದೊ
14. ೪ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ರಾಜಮುಡಿ ಮೊದಲಾದ ಧರ್ಮಗಳಂಗೈದು
15. ಅಳಿಕೆ ವರುಷ ೩೯ ಮ್ನಾ ೧ದಿನ ೧೩ ಪತ್ತೀರು ೮ ಪುತ್ರರು ೫
16. ಪುತ್ರೀ ೧ ಸಹಾ||

Note.—The date of the annexation of Seringapatam as given in the Annals of the Royal Family is Saumya sam. Māgha ba. 10 Thursday. Five queens, six sons and one daughter are mentioned.

84. King Chāmarāja Vaḍeyar seated to right.

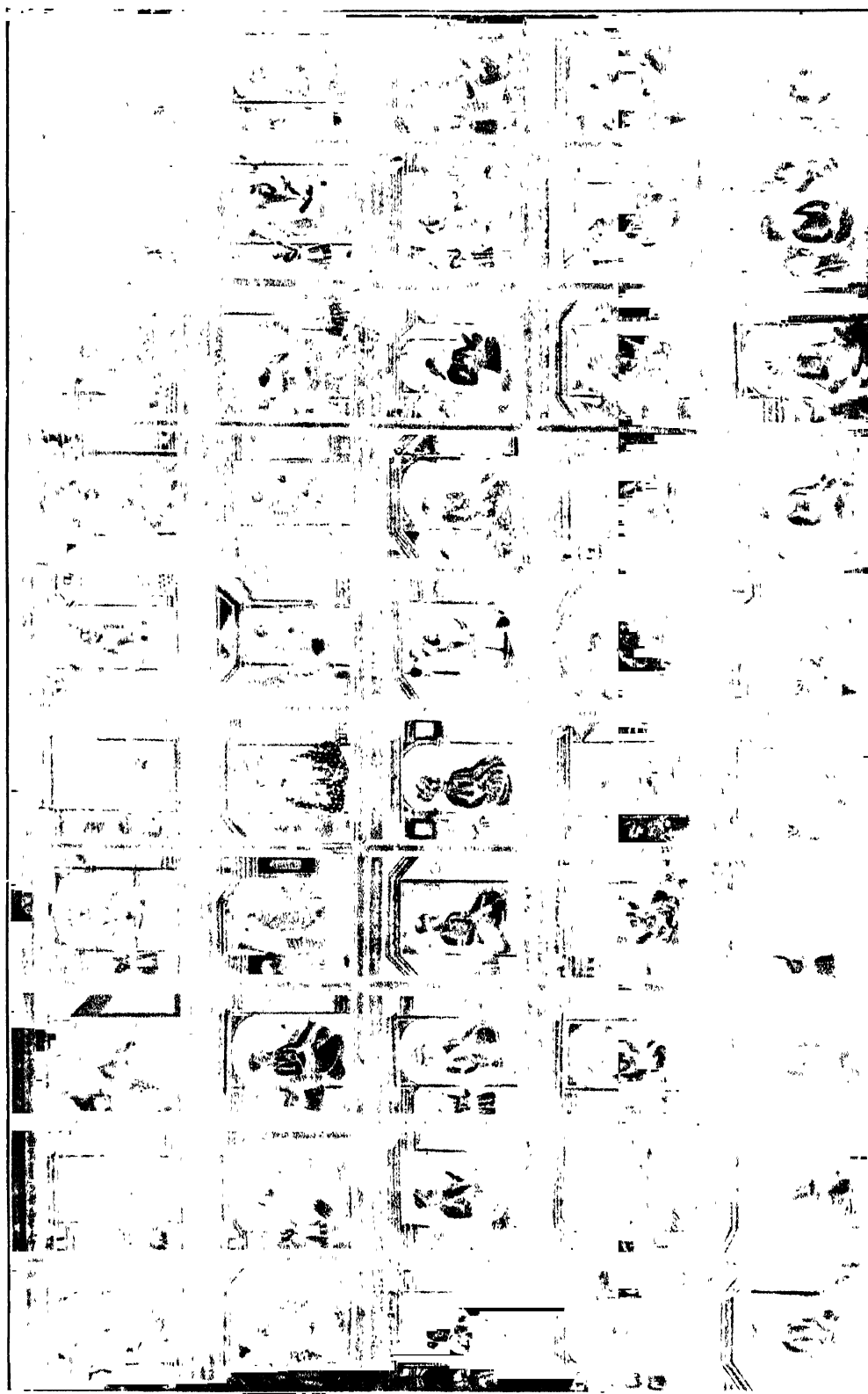
Kannāḍa legend—Right field :—

1. ೧೦ನೆ ಪಟ್ಟ ||
2. ರಾಜಾಧಿರಾಜವ
3. ಡೆಯರ ಪಾತ್ರಾ
4. ದ ಚಾಮರಾ
5. ಜವಡೆಯರು
6. ಶಕ ೧೫೨೯ನೆ [ಪರಾಧವ ನಂ|]

Lower field:—

7. ಅಪಾಧ ಬ ೭ಲ್ಲ ಜನಿ ೧೫೪೦ ಮೈಂಗಳನಂ|ಅಪಾಡ ತು ೧೦
8. ಳ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತವಾಗಿ ಅಳಿಕೆ ವರುಷ ೧೯
9. ಮೂಸ ೧೦ ದಿನ ೮ ಪತ್ತೀರು ೭೫

Note.—Here the cyclic year of the installation is omitted. Only five queens are mentioned in the Annals.



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85. King Raja Vaḍeyar II seated to left.

Kannada legend—Left field :—

1. ೧೧ನೇ ಪಟ್ಟಾ ||
2. ಚಾಮರಾಜ
3. ವಡೆಯರ ಚ
4. ಕೃ ತಂದೆಯಾ
5. ದ ಯಿಮಡಿ
6. ರಾಜವಡೆಯ

Lower field:—

7. ರು ಶಕ ೧೫೪೦ನೆ ಪೈಂಗಳ ಸಂ| ಮಾರ್ಗಶಿರ ಬಿಲ್ಲು ಜನಿಸಿ
೧೫೬೦ನೆ ಇ
8. ಶ್ವರ ಸಂ| ಮೈಶಾಖ ಶು ೧೫೫೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆ
9. ೪ಕೆ ವರುಷ ೧ ಮಾಸ ೪ ಪತ್ತೀರು ೧೯

Note.— Only 2 queens are mentioned in the Annals.

86. King Raṇadhīra Kanṭhīrava Narasiṃharāja Vaḍeyar seated to right.

Kannada legend—Right field :—

1. ೧೨ನೆ ಪಟ್ಟಾ ||
2. ಯಿಮಡಿ ರಾಜವಡೆ
3. ಯರ ಪುತ್ರ ರಣಧೀರ ಕಂಠೀ
4. ರವ ನರಸಿಂಹರಾಜವಡೆಯರವರು
5. ಶಕ ೧೫೩೮ನೆ ರಾಕ್ಷಸ ಸಂ||
6. ಮೈಶಾಖ ಶು ೧೪ನೆ ಸೋಮವಾರ
7. ದಳ್ಳು ಜನಿಸಿ ೧೫೬೦ನೆ

Lower field:—

8. ಬಹುಭಾನ್ಯ ಸಂ| ಕಾರ್ತಿಕ ಶು ೨೫೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ನೃಸಿಂಹ ದೇವತಾ ಪ್ರಸಾದದಿಂದ ಭು
9. ಜಬಲ ಪರಾಕ್ರಮದಿಂದ ಶತ್ರುಗಳಂ ಜೈಶಿ ತಮ ನಾಮಾಂಕಿತ ಕಂಠೀರಾಯಿ
10. ನಾಣ್ಯಮೊದರಾದ ಕೀರ್ತಿಯಂ ಪಡೆದು ಆಳಿಕೆ ವರು
11. ಇ ೨೦ ಮಾಸ ೯ ದಿನ ೨೧ ಪತ್ತೀರು ೧೮೨ ಪುತ್ರರು ೩

Note.—Kanṭhīrava Narasārāja Vaḍeyar was the elder cousin of Rāja Vaḍeyar II, not his son as stated here. In the Annals of the Mysore Royal Family he is stated to have had 10 queens, one son who predeceased him and one adopted son.

87. King Doḍḍadēvarāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ೧೩ನೇ ಪಟ್ಟಾ || ರ
2. ಣಧೀರ ಕಂಠೀರವ
3. ನರಸಿಂಹರಾಜ ವ
4. ಡೆಯರ ಪುತ್ರ ದೊಡ್ಡ
5. ದೇವರಾಜ ವಡೆ
6. ಯರು ಶಕ ೧೫೫೦
7. ನೆ ಪ್ರಥಮ ಸಂವ

Lower field:—

8. ತ್ವರದ ಜೈಷ್ಠ ಬ ಇಲ್ಲು ಜನಿಸಿ ಗೌಲನೆ ವಿಕಾರಿ ನಂ|
ಭಾದ್ರಪದ ಶು ಗಂಭು ಪ
9. ಚಾಭಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೧೩ ಮಾಸ ೫ ದಿನ ೭ ಪ
10. ತ್ವೀರು ೫೩ ಪುತ್ರರು ೮ ಪುತ್ರೀರು ೩ ನಕಾ

Note.—The king is said in the Annals to have had only 3 queens, 2 sons and two daughters.

While the thrones from No. 55 to 82 appear to be hexagonal in shape without the lion ornamentation which would entitle them to be called 'simhāsana,' those from 83 onwards are rectangular or square in form, No. 84 and the rest, having the lion ornamentation on either side of the throne. We may therefore well surmise that this was because the kingdom came to be really recognised from the time of Rāja Vaḍeyar who was the real founder of the enlarged kingdom. Thrones No. 84 onwards have also other ornamentations besides that of the lion motif, *viz.*, the galloping horse and śāḷva motifs at the lower corners.

88. Chikkadēvarāja Vaḍeyar seated to left bearded. There is a short green coloured object held up in the left hand. It must be noted that the genealogy, as represented here, does not mention Dēvarāja Vaḍeyar who immediately preceded Chikkadēvarāja.

Kannada legend—Left field:—

1. ೧೪ನೆ ಪಟ್ಟದೊ
2. ಡ್ಡ ದೇವರಾಜ ವಡೆ
3. ಯರ ಪುತ್ರ ಚಿಕ್ಕದೇ
4. ವರಾಜ ವಡೆಯರು ಶ
5. ಕ ಗೌಲನೆ ಪಾರ್ಥಿವ ನಂ|
6. ಅಶ್ವೀಜ ಶು ಗಂಭು
7. ಜನಿಸಿ ಗೌಲನೆ
8. ಪರೀಧಾವಿನ|ಪಾಲ್ಗು
9. ಐ ಬ ಗಂಭು ಪಟ್ಟಾ

Lower field:—

10. ಭಿಷಿಕ್ತರಾಗಿ ದಿಳಿಯಿಂದ ರಾಜಾ ಜಗದೇವಯಂಬ ಶಿವಾ
ಮೊಹರು ಬಿರುದು ಮೊದ
11. ರಾದುದಂ ಪಡೆದು ೧೮ ಚಾವಡಿ ಮೊದಲಾದ ಅಯುಕಟ್ಟು
ಗಳಂ ೨
12. ನೈಫಿ ಆಳಿಕೆ ವರುಷ ೩೧ ಮ್ಸಾ ೮ ದ್ವಿ ೩ ಪತ್ನೀರು ೨೨
ಪುತ್ರ ೧ ಪುತ್ರೀ ೧

Note.—In the Annals of the Mysore Royal Family only ten queens, one son and one daughter are mentioned.

89. King Kanṭhirava Mahārāja Vaḍeyar seated to right.

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1. NIZAM ALI KHAN OF HYDERABAD.



2. NAWAB HYDER ALI KHAN.



3. TIPPU SULTAN.



4. DOST MUHAMMAD KHAN.

Kannada legend—Right field :—

1. ಗೞನೆ ಪಟ್ಟ||
2. ಚಿಕ್ಕದೇವರಾಜ
3. ವಡೆಯ:ರಪುತ್ರ
4. ಕಂಠೀರವ ಮ
5. ಹಾರಾಜ ವಡೆ

Lower field:--

6. ಯರು ಶಕ ಗೞಗೞನೆ ಪರಿಧಾವಿನಂ|ಪುಷ್ಪ ಬ ಳ್ಲು ಜನಿ
 ೧೬೨೬ನೆ ತಾ
7. ರಣನಂ|ಮಾರ್ಗಶಿರ ಶು ಗೞಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
8. ಆಳಿಕೆ ವರುಷ ೯ ಮಾಸ ೩ ಪತ್ತೀರು ೩ ಪುತ್ರರು ೫

Note.—Only two queens and two sons are mentioned in the Annals.

90. King Dodda Krishnarāja Vadeyar I seated to left.

Kannada legend—Left field :—

1. ೧೬ನೆಪಟ್ಟ||ಕಂ
2. ಕೀರವ ಮಹಾರಾ
3. ಜ ವಡೆಯರ ಪು
4. ತ್ರ ವಂಮಡಿ
5. ದೊಡ್ಡ ಕೃಷ್ಣ
6. ರಾಜವಡೆಯ

Lower field:—

7. ರು ೧೬೨೫ನೆ ಚಿತ್ರಭಾನುನಂ|ಚೈತ್ರ ಶು ಗಲ್ಲು ಜನಿ
 ೧೬೩೬ನೆ ವಿಜಯನಂ|
8. ಪಾಲ್ಕುಣ ಬ ೧೩ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ
 ೧೭ ಮಾಸ
9. ೧೧ ದಿನ ೨೩ ಪತ್ತೀರು ೪೫ ಪುತ್ರರು ೨

Note.—Nine queens and three sons are mentioned in the Annals.

91. King Chāmarāja Vadeyar seated to right.

Kannada legend—Right field :—

1. ೧೭ನೆ ಪಟ್ಟ||
2. ವಂಮಡಿ ದೊಡ್ಡ
3. ಕೃಷ್ಣರಾಜ ವಡೆ
4. ಯರ ಪುತ್ರ
5. ವಂಮಡಿ ಚಾ
6. ಮರಾಜ ವಡೆ

Lower field:—

7. ಯರು ಶಕ ೧೭೫೪ನೆ ವಿರೋಧಿಕ್ಕತುನಂ| ಪಾಲ್ಕುಣ ಬ ೭
 ಮಂಗ

8. ಕವಾರದಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಗೆ ವರುಷ ೨

9. ಮಾಸ ೨ ದಿನ ೨೮ ಪತ್ತೀರು ೩

Note.—No date of birth is given. From the Annals we learn that the king was born in Śaka 1627, Tāraṇa.

92. King Kṛṣṇarāja Vaḍeyar II seated to right.

Kannada legend—Right field :—

1. ೧೮ನೆ ಪಟ್ಟ||
2. ವೆಂಮಡಿ ಚಾಮರಾ
3. ಜಾನುಜ ಯೆಂಮಡಿ ಕೃ
4. ಪ್ಲರಾಜ ವಡೆಯರು
5. ಶಕ ೧೬೫೪ನೆ ಏರೊ
6. ಧಿ ಕೃತುನಂ|ಅಶ್ವೀಜ

Lower field :—

7. ಬ ೪ ಶುಕ್ರವಾರದಲ್ಲು ಜನಿರಿ ೧೬೫೭ನೆ ಅನಂದ ನಂ|
ಜೈಷ್ಠ ಬ ೧೦ಲ್ಲು ಪಟ್ಟಾ
8. ಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಗೆ ವರುಷ ೩೧ ಮಾಸ ೯ ದಿನ ೨೧ ಪತ್ತೀರು
9. ೮ ಪುತ್ರರು ೫ ಪುತ್ರೀರು ೪ ಸಹಾ

Note.—The Annals mention that the king was born in Ś 1651, Kīlaka and was adopted by the queen of Kṛṣṇarāja Vaḍeyar on the date given above, *viz.*, Ś 1654, Virōdhikrit, Āśvayuja ba. 4. We also learn that the king had three wives, three sons and three daughters.

93. King Nañjarāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ೧೯ನೆ ಪಟ್ಟ||
2. ಯೆಂಮಡಿ ಕೃಷ್ಣ
3. ರಾಜವಡೆಯರ
4. ಪುತ್ರ ನಂಜರಾ
5. ಜವಡೆಯರು
6. ಶಕ ೧೬೮೫ನೆ

Lower field :—

7. ಚಿತ್ರಧಾನುನಂ|ವೈಶಾಖ ಶು ೫ಲ್ಲು ಜನಿರಿ ೧೬೮೯ನೆ
ವೈಯ
8. ಸಂ|ನಿಜ ಚೈತ್ರ ಬ ೧೩ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳ
9. ಕೆ ವರುಷ ೪ ಮಾಸ ೩ ದಿನ ೧೨

94. King Beṭṭachāinarāja Vaḍeyar II seated to left.

Kannada legend—Left field :—

1. ೨೦ನೆ ಪಟ್ಟ||

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1. DEWAN PURNIAH



2. KATTI GOPALARAJ URS.



3. JAISINGH OF JINJER.



4. SAWAI MADHAVA RAO OF POONA.

2. ನಂಜರಾಜಾ
3. ನುಜಯಿಂ
4. ಮಡಿ ಬೆಟ್ಟ
5. ಚಾಮರಾಜ

Lower field:—

6. ವಡೆಯರು ಶಕ ೧೬೮೨ನೆ ಪ್ರಮಾಥಿ ಸಂ| ಭಾದ್ರಪದ
ಶುದ್ಧ ೫೫
7. ಜನಿ ೧೬೯೩ನೆ ವಿಕೃತಿ ಸಂ| ಶ್ರಾವಣ ಬ ೧೦೫ ಪಟ್ಟಾಭಿ
8. ವಿಕೃತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೬ ಮಾಸ ೧ ದಿನ ೮

95. At the termination of the lotus leaf, King Chāmarāja Vaḍeyar III seated as above.

Kannada legend—Left field :—

1. ೨೧ನೆ ಪಟ್ಟಾಭಿಷೇಕ
2. ಮಡಿ ಬೆಟ್ಟ ಚಾಮ
3. ರಾಜಾನುಜ ಮುಮ್ಮಡಿ
4. ಚಾಮರಾಜೇಂದ್ರ ವಡೆಯ
5. ರು ಕರ್ತರು
6. ಶಕ ೧೬೯೬ನೆ
7. ವಿಜಯ ಸಂ| ಫಾ
8. ಲುಣ ಬ ೨ ಸೊ
9. ಮವಾರ ಹಸ್ತನ

Lower field:—

10. [ಕ್ಷತ್ರದ್ವ] ಜನಿ ೧೬೯೯ನೆ ದುರ್ಮುಖ ಸಂ| ನಿಜಭಾದ್ರಪದ ಶುದ್ಧ ೧೫೫ ಪಟ್ಟಾಭಿಷೇಕ
11. [ರಾಗಿ] ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೋಪಾಸಕ ಶಿವ ಪೂಜಾಧಿಪರಂಧರ ಕೋಟಿ ಪಂಚಾ
12. [ಕ್ಷರಿ] ಪುರಶ್ಚರ್ಯ ಪೂರ್ವಕ ಪುತ್ರಕಾಮೇಷ್ಟಿಯಂ ಮಾಡಿ ಆಳಿಕೆ ವರುಷ ೧೯
13. ಮಾಸ ೬ ದಿನ ೨೫ ಪತ್ನೀರು ೧೦ ಗಂಡುವು:ಕೃ ೪

Note.—In the Annals, seven queens and four sons are mentioned.

96. Below No. 95 in an ornamental panel a bigger and more elaborate throne is painted. In addition to the usual chāmara-bearing attendants, two princes are represented as standing beside the throne, one on the left and the other on the right.

Kannada legend—Right field :—

1. ೨೨ನೆ ಪಟ್ಟಾಭಿಷೇಕ ಶ್ರೀಮಹಾವಿಷ್ಣುವಿ ೯೬ನೆ ಸಂ
2. ತಾನ ಯದುಪಂಶೋದ್ಭವ ಆದಿಯ:ದುರಾಯಾ
3. ದಿ ೨೧ನೆ ಮುಮ್ಮಡಿ ಚಾಮರಾಜೇಂದ್ರವಡೆ
4. ಯರು ಕರ್ತರಿಂ ಮಾಡಲ್ಪಟ್ಟ ಕೋಟಿ ಪಂಚಾ
5. ಕ್ಷರಿ ಪುರಶ್ಚರ್ಯಯಿಂದ ಧರ್ಮಪತ್ನಿ ಕಂಞನಂ
6. ಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿಯಲ್ಲಿ ಪು

Left field:—

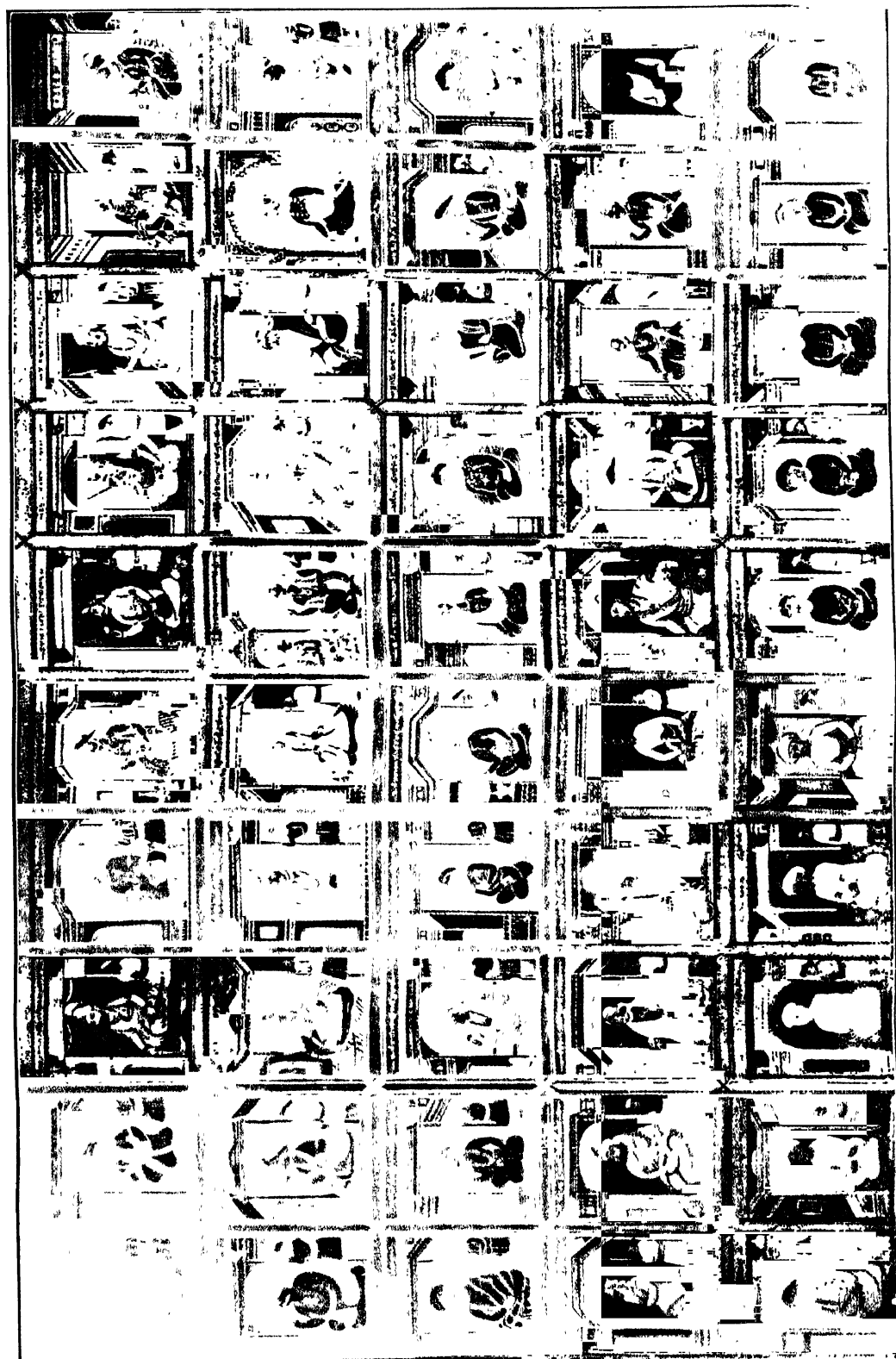
7. ತ್ರರಾಗಿ ಶ್ರೀಚಾಮುಂಡಾವರಪ್ರಸಾ
8. ದೋಧವ ಶ್ರೀಕಂಠೇಶ್ವರ ಪದಾರ್ಚಿತ ಶಿ
9. ವಪೂಜಾಧುರಂಧರ ಶ್ರೀಮತ್ಸಮಸ್ತಭೂ
10. ಮಂಡಲ ಮಂಡನಾಯಮಾನೇತ್ಯಾದ್ಯನೇಕ ಬಿರುದಾಂ
11. ಕಿತ ನಂಜರಾಜಾಭಿದ ಮುಂಮಡಿ ಶ್ರೀಕೃಷ್ಣ
12. ರಾಜೇಂದ್ರಸಾರ್ವಭೌಮವಡೆಯರಾದ ಕರ್ತರು
13. ಶಾಲೀವಾಹನ ಶಕ ೧೭೧೭ನೆ ಆನಂದ ಸಂ| ಅಷಾ
14. ಥ ಬ ೨ ಸೋಮವಾರ ಶ್ರವಣ ನಕ್ಷತ್ರ ಕನ್ಯಾಬಗ್ಗಾ
15. ಭಜನ್ಮಹೂರ್ತದಲ್ಲ ಅವತರಿಶಿ ೧೭೨೨ನೆ ಸಿ
16. ದ್ವಾರ್ಥಿ ಸಂ| ಜ್ಯೇಷ್ಠ ಬ ೧೩ ಭಾನುವಾರ ರೋಹಿಣಿ
17. ತಾರಾಕಲಿತ ಕನ್ಯಾಬಗ್ಗದಲ್ಲ ವಿರಾಯಿತಿ ಕಿಂಗ್‌ಜಾ
18. ಜ್ಞ ಪಾದಪಹಾರ ಅಜ್ಜಿಯಿಂದ ಶತ್ರುನಂಹಾ
19. ರ ಪೂರ್ವಕ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಉಡುಪೆನು
20. ಬ್ರಹ್ಮಣ್ಯಾದಿ ದೇವಕಾದರ್ಶನವಂಗೈದು ನಮು
21. ದ್ವಾದಿ ಅನೇಕ ತೀರ್ಥಸ್ನಾನಗಳಂ ಪರಿಶುದ್ಧಮನ
22. ಸ್ಮರಾಗಿ ಹಿರಣ್ಯಗರ್ಭ ತುರಾಭಾರಾದಿ ದಾನಗಳಂ
23. ದೇವಾಲಯ ವಾಪೀ ಕೂಪ ತಟಾಕಾಗ್ರಹಾರಾದ್ಯನೇಕ
24. ಧರ್ಮಗಳಂ ಗೈದು ಶ್ರೀತತ್ತ್ವನಿಧ್ಯಾದ್ಯನೇಕಗ್ರಂಥ
25. ಗಳಂರಚಿಶಿ

Below the panel, on a rectangular band:—

26. ಪಟ್ಟಾಭಿಷೇಕಾದಿ ೬೦ನೆ ವರ್ಷವೃಥ
27. ಭಿಷೇಕವಂ ಗೈಕೊಂಡು ವಿರಾಯಿತಿ
28. ಕುಯಿ ವಿಕ್ಟೋರೈ ಮಹಾರಾಣಿಯಿಂದ
29. ಪ್ರೀತಿ ಪುರಸ್ಕರಮಾಗಿ ದಯಾಪಾಲಶಿದ ಅವರ
30. ಭಾವಚಿತ್ರ ಪ್ರತಿಮೆಯಿಂದೊಡಗೂಡಿದ ಆಯು
31. ಧದಿನನ್ನಾನಿತರಾಗಿ ಪತ್ತೀರು ೨೦ ಪುತ್ರ ಪೌತ್ರ ಪ್ರಪೌತ್ರ
32. ದಾಯಿತ್ರಾದಿಗಳಂ ವಿರಾಜಿಸುತ್ತ ನುಬ ನಾಂದ್ರಾಜ್ಯದಿಂ
33. ಪ್ರಕಾಶಿಸುತ್ತಲಧಾರೇ||

(OTHER PORTRAIT PAINTINGS ON THE WESTERN WALL.

The upper section of the western wall on either side of the Santānāmbuja contains, as already stated, the portraits of Indian rulers, not always contemporary, and some of the notables of the Mysore State. These portraits are arranged on either side in two groups, the groups being divided, one from the other, by a floral and scroll design. The outer group on the right side has 50 portraits of Muhammadan rulers and that on the left has the same number of Hindu rulers. These portraits are perhaps copies from originals. They are thus valuable from a historic as well as the artistic point of view. The inner groups on either side contain each



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15 portraits of the chief personages connected with the royal household and the several departments of government.

All the portraits are drawn in profile^{*} facing the Santānāmbuja; those on the left are turned to right and those on the right to left.

The inner group on the right side contains the following portraits arranged in this order :—

ಖಾಸಾ ಅಳಿಯ ದೇವರಾಜೇ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ಲಂಗರಾಜೇ ಅರಸು	ಖಾಸಾ ಭಾವ ಮೈದ ಮಾವನಳಿ, ಲಂಗರಾಜೇ ಅರಸು
ಖಾಸಾ ಅಳಿಯ ನುಬ್ಬರಾಜೇ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ಕೃಷ್ಣ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ನಂಜರಾಜೇ ಅರಸು
ಖಾಸಾ ಅಳಿಯ ನುಬ್ಬರಾಜೇ ಅರಸಿನ ಕೊಮ್ಮಾರು ದ್ಯಾವರಾಜೇ ಅರಸು	ಸರ್ವಾಧಿಕಾರ ದೊಡ್ಡ ಬಾಳೆ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ನಂಜರಾಜೇ ಅರಸಿನ ಕೊಮ್ಮಾರು ದೊಹಿತ್ರ ಸಿದ್ಧರಾಜೇ ಅರಸು
ದಿವಾನ್ ರಾಮರಾಯರು	ಮಹಾಲಕ್ಷ್ಮೀರಿ ಬಾಬೂರಾಯರು	ಕಂದಾಚಾರ ಕಚೇರಿ ಭಕ್ತಿ ಚಲುವೆಅರಸು
ಗೋಪಾಲ ರಾಜೇ ಅರಸು	ತೋಷೀ ಖಾನೆ ಶಿವರಾಜೇ ಅರಸು	ಬಾರಿಗಾಟ ಭಕ್ತಿ ಭದ್ರಪ್ಪನವರು

The persons mentioned here sit in padmāsana against pillows, with their palms crossed downwards on laps. The officials sit on their bent knees with their hands disposed in the same way but with no pillows.

The portraits of the Muhammadan rulers, contemporary and otherwise, are arranged in the following order with a descriptive legend at the head of each portrait :—

ರುಸ್ತುಂಪಾದಷಾನ ಮಗ | ಸೊಹರಾಟು	ಅಜ್ಜಂ ದೇಶದ ಪಾದಷಾ | ಜಂಪೈಯದು | ಜಾಮೆ ಜಹಾನುಮಾ	ಶಾಂದೇಶದ ಪಾದಷಾ | ಕೈಕಾಮುನು ||	ದುರಾನಿ ದೇಶದ ಪಾದಷಾ || ನಾದರ್‌ಪಾ ||	ಯರಾಫ ಪಾದಷಾ | ಫತಲ್ಲೀಪಾ
ರೂಂ ಪಾದಷಹ ಯಸ್ತಾಯಿರ್	ಯರಾಫ ಪಾದಷಾ | ಪಾಯ ಅಬ್ಯಾನು	ಯರಾನ ಪಾದಷಾ	ದಿಲ್ಹಿ ತ್ರಿಮುರಪಾ ಪಾದಷಾ	ದಿಲ್ಹಿ ಅಕಬರು ಪಾದಷಾ | ವಜೀರು ಬಿರುಬಲ್ಲ ಸಹಾ
ಆರ್ಕಾಡು ನವಾಟು | ದಾವುದಷಾ	ಆರ್ಕಾಡು ನವಾಟು | ಮಹಮದಲ್ಲೀಖಾ ||	ನವಾಟು ಸಾ ತುಲ್ಲಾಖಾ	ನವಾಟು ಅವೈವ ಜಪಾ	ಲಕನೂರು ನವಾಟು | ಸುಜಾಯಿದ್‌ರಾ ||

ನವಾಬು ಆ ಜಂಮ್ಮ	ದಾರಾ ಸೋಕಿ ಪಾದಷಾ	[ಶಾ] ಯೆದರ್‌ಪಾ ಪಾದಷಾ| ಲಕಂಣ| ಮಾದಂಣನಹಾ	ಅರೆಂಗಿರಿ ಪಾದಷಾಹ	ಯಮನ್ ದೇಶದ ಪಾನಷಾ ಕೈತುಲ ಸ. ಶ'
ನವಾಬು| ಯಿಬರಾಯಿಂ ಖಾಧಂಸಾ	ನವಾಬು | ಶ್ರವಣೂರು ಹಕ್ಕಿಂ ಖಾ	ಚೆನ್ನಪ್ಪದ ನವಾಬು | ಗುರಾಂಮಹಂಮದು	ಚೆನ್ನಪ್ಪದ ನವಾಬು | ಆಜಮುದ್ದಾರಾ	ಚೆನ್ನಪ್ಪ ನವಾಬು | ವಾರಾಜಾ|
ನವಾಬು| ಮುತ್ತವಸ್ತಿ ಲಖಾ	ನವಾಬು| ಕಡಪಾ| ಅಬ್ದುಲ್ ಸರಾಖಾ	ನವಾಬು ಕಡಪಾ ಅಬ್ದುಲ್ ಮಜೀದಖಾ	ನವಾಬು| ನಾಸರ ಜಂಗು	ಸಾರಾಬು ಸರಾಬುತ ಜಂಗು
ಹೈದರಾಬಾದು ದಿವಾನ್ ಸಾರಾರ ಚೆಂಘ	ಹೈದರಾಬಾದು ದಿವಾನ್ ಚೆಂದು ರಾರಾ| ಬಾರಾ ಪ್ರಸಾದು	ಹೈದರಾಬಾದು ದಿವಾನ್ ಮಾರಾಲಂ||	ಹೈದರಾಬಾದು ದಿವಾನ್ ಪುರನರಮುಲಕು	ಹೈದರಾಬಾದು ನವಾಬು | ರೋಷ್ ಬಹದರು
ಹೈದರಾಬಾದು ನವಾಬು ನಾಸರುದ್ದಾರಾ	ಹೈದರಾಬಾದು ಗೋಲಕೊಂಡೆ ನವಾಬು	ಹೈದರಾಬಾದು ನವಾಬು ಶಿಕಂದಂಖಾ ಜಂಗು	ಹೈದರಾಬಾದು ನವಾಬು ನಜಾತುಲ್ಲಖಾ	ಹೈದರಾಬಾದು ನವಾಬು ಆನಫಜ ಹಾಖಾ
ಮುಸಾಹೇಬ ಅಲಂಬಾ ಬಕ್ಷಿ |	ಅವಲ್ ಬಾರ ಕಚೇರಿ ಹಿಂಮತ್ಯಾರಖಾ	ದಯಂಬಾರ್ ಕಚೇರಿ ಭಕ್ಷಿ ರಾಜಾಖಾ	ಟೀಪು ಸುಲ ತಾನ||	ದೊಡ್ಡ ನವಾಬು | ಹೈದರು ಅಲ್ಲಖಾ
ಬಾಂದಾ ನವಾಬಿನ ಮಗ||	ಬಂಗಾಳಾ ನವಾಬು	ನವಾಬು ಸೈಯದು ಬೈಗಂ ಜಂಗು	ಕಾಬೂರ್ ಕಂದಾರ ದೊಸ್ತ ಮಹುಮದಖಾ	ನವಾಬು ಸೈಯದು ಅಬ್ದುಲಖಾ

Portraits on the inner left group :—

ಮದನ ವಿರಾಸ ತೊಟ್ಟ ಪುಟ್ಟಸಾಮಿಯವರು ಸೇನಾಪತಿ ಚಾಮರಾಜ ಬಹದರು	ಲಕ್ಷ್ಮೀ ವಿರಾಸದ ಪುಟ್ಟಸ್ವಾಮಿಯವರು ಯುವರಾಜ ನಂಜರಾಜ ಬಹದರು	ಚಿ! ಭು! ಯವರ ಕೊಮಾರ್ಯ ದೇವಪಾರ್ಥಿವ ಬಹದರು
ಮ! ಪು! ೧ನೆ ಕೊಮಾರ್ಯ ಸೇನಾಪತಿ ನಂಜರಾಜ ಬಹದರು	ಮ! ಪು! ೨ನೆ ಕೊಮಾರ್ಯ ದೇವರಾಜ ಬಹದರು	ಮ! ಪು! ೩ನೆ ಕೊಮಾರ್ಯ ಕೇಶಿನ ಚಾಮರಾಜ ಬಹದರು
ಮ! ಪು! ೪ನೆ ಕೊಮಾರ್ಯ ಸಂಮುಖ ತೊಟ್ಟ ದ್ವಾವರಾಜ ಬಹದರು	ಚಾಮೆ ಅರಸು ಬಹದರು	ಚಾಮೆ ಅರಸು ಬಹದರ ೧ನೆ ಕೊಮಾರ್ಯ ಕೃಷ್ಣ ಅರಸು

PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE



1. RANJIT SINGH OF LAHORE (p. 61).



2. VIRARAJE URS OF COORG (p. 61).



3. NARASAPPA, KHAJANA BHAKSHI (p. 61).



4. DEWAN VENKATE URS (p. 66).

ಚಾಮೆ ಅರಸು ಬಹದರ ಎನೆ ಕೊಮಾರ್ತು ಚಮಾಲು ನಂಜರಾಜೆ ಅರಸು	ಚಮಾಲು ನಂಜರಾಜೆ ಅರಸಿನ ಕೊಮಾರ್ತು ಚಾಮರಾಜೆ ಅರಸು	ದಿವಾನ್ ಪೂರ್ಣಿಮವರು
ಜಿಲ್ಲಾ ಕಚೇರಿ ಭಕ್ತಿ ಚಾಮಪ್ಪಾಜಿ ಅರಸು	ಮೂಗೂರು ಅರಸು	ಕತ್ತಿ ಗೋಪಾಲ ರಾಜ ಅರಸು

Portraits on the outer left group :—

ಅನಂತಶಯನದ ಕಿರೀಟ ರಾಮರಾಜು	ಅನಂತಶಯನ ದ ಕುಲಶೇಖರ ರಾಮವರ್ಮ	ಅನಂತಶಯನದ ಕುಲಶೇಖರ ವಾರ್ತಾಂಡ ವರ್ಮ	ಗದ್ದಾಲು ಸೋಮ ಭೂಪಾಲ	ಗದ್ದಾಲು ಸೀತಾರಾಮ ಭೂಪಾಲ
ವಿಜಯ ನಗರದ ಸೀತಾರಾಮರಾಜ	ವಿಜಯ ನಗರದ ನಾರಣಬಾಬು	ನುರಪುರದ ವೆಂಕಟಪ್ಪ ನಾಯಕ	ನುರಪುರದ ಚಿಕ್ಕ ವೆಂಕಟಪ್ಪನಾಯಕ	ರಾವೂರು ವೆಂಕಟಗಿರಿ ಬರಿಗಾರಯ್ಯಾ ಚಮನಾಯ [ಕ]
ತಂದಾಪೂರು ಪ್ರತಾಪಸಿಂಹ ಮಹಾರಾಜ	ತಂದಾಪೂರು ತುಳಜಾ ಮಹಾರಾಜಾ	ತಂದಾಪೂರು ಅಮರಸಿಂಹ ಮಹಾರಾಜ||	ತಂದಾಪೂರು ಶರಭೋಜಿ ಮಹಾರಾಜ	ತಂದಾಪೂರು ಶಿವೋಜಿ ಮಹಾರಾಜ
ದಳಿವಾಯಿ ಕರಾಚೂರಿ ರಂಗಯ್ಯ	ತಿರಿಚನಾಪ್ಪ ವಿಜಯ ರಂಗ ಚೊಕ್ಕನಾಥ	ಪುದಿಕೊಟೆ ಅರಸು ರಾಮಚಂದ್ರ ತೊಂಡಮಾನ	ಕೊಟ್ಟಿ ಅರಸು ರಾಮವರ್ಮ	ಕಡ್ಲೆ ಬುಕ್ಕ ಅರಸು
ಪುನೇ | ಶಾಹೋಜಿ ರಾಜು	ಪುನೇ | ದೊಡ್ಡ ನಾನಾರಾವು ಪಂತಪ್ರಧಾನ||	ಪುನೇ| ನಾರಣರಾವು| ಪಂತ ಪ್ರಧಾನ||	ಪುನೇ| ಸದೋಬಾ| ಪಂತ ಪ್ರಧಾನ	ಪುನೇ | ಸವಾಯಿ ಮಾದವ ರಾವು| ಪಂತ ಪ್ರಧಾನ||
ಪುನೇ | ನಾನಾ ಪಂಣೇಸು | ದಿವಾನ್||	ಗೋಲೇರ್ | ಮಾಜಿ ಶಿಂಧ್ಯ||	ನಗಪುರಿ ಜಾನೋಜಿ ಭೋನರಾ	ಬರ್ಕಿ ಶಿವನ ರಾವು	ದಾರಗಿರ್| ದು | ಮುನು ರಾಮರಾಯ್ತು|
ರಾಹೂರು ರಣಜಿತ ಶಿಂಗು	ರಣಜಿತು ಶಿಂಗನ ಮಗ ಷೇರಶಿಂಗು	ರಾ| ಶೇರ ಶಿಂಗನ ಮಗ ಪ್ರತಾಪಶಿಂಗು	ರಾ| ಪ್ರತಾಪ ಶಿಂಗನ ಮಗ ಹಿರಾಶಿಂಗು	ನೇಪಾಳ ರಾಜಾಸ ಮಗ
ಮಾರುವಾಡಿ ಅರಸು | ಮಕ್ಕಳುನತಾ	ಕೊಡಗು | ಎರ ರಾಜೇ ಅರಸು	ಕೊಡಗು ಲಂಗರಾಜೇ ಅರಸು	ಕೊಡಗು ಎರರಾಜೇ ಅರಸು	ಖ್ವಾ ಮುನುಷಿ| ಭಾಗವತ ನಾರಣಪನವರು
ಮುಸಾಹೇಬು | ಗಂಗಾಧರ ರಾವು	ಮುಸಾಹೇಬು ವ್ಯಸಾರಾವು	ಮುಸಾಹೇಬು| ಕಿಲ್ ಕಚೇರಿ ತಿಪ್ಪೆಯನವರು	ಮುಸಾಹೇಬು| ಅಣಿ ರಾಮಾ ರಾಯರು	ಬಡಪನಾ ಭಕ್ತಿ ನರಸಂಪ್ಪನವರು

ನವಾರ ಕಚೇರಿ ಭಕ್ತಿ ಭೀಮರಾಯರು	ನವಾರ ಕಚೇರಿ ಭಕ್ತಿ ಅಂಜಾಜೀರಾಯರು	ಷಾಗರ್ಡ್ ವೆಷು ಕಚೇರಿ ಭಕ್ತಿ ಅಂಜಾಜೀರಾಯರು	ಬಾರ ಕಚೇರಿ ಭಕ್ತಿ, ಹಾಗೂ ಬ್ಯಾರಿ ರಾಮರಾಯರು	ಕಂದಾಚಾರ ಕಚೇರಿ ಭಕ್ತಿ ಜೀವಣರಾಯರು
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The extreme sides of the lower section of the west wall have the plantain tree decoration with a deer painted in the pose of rearing against it.

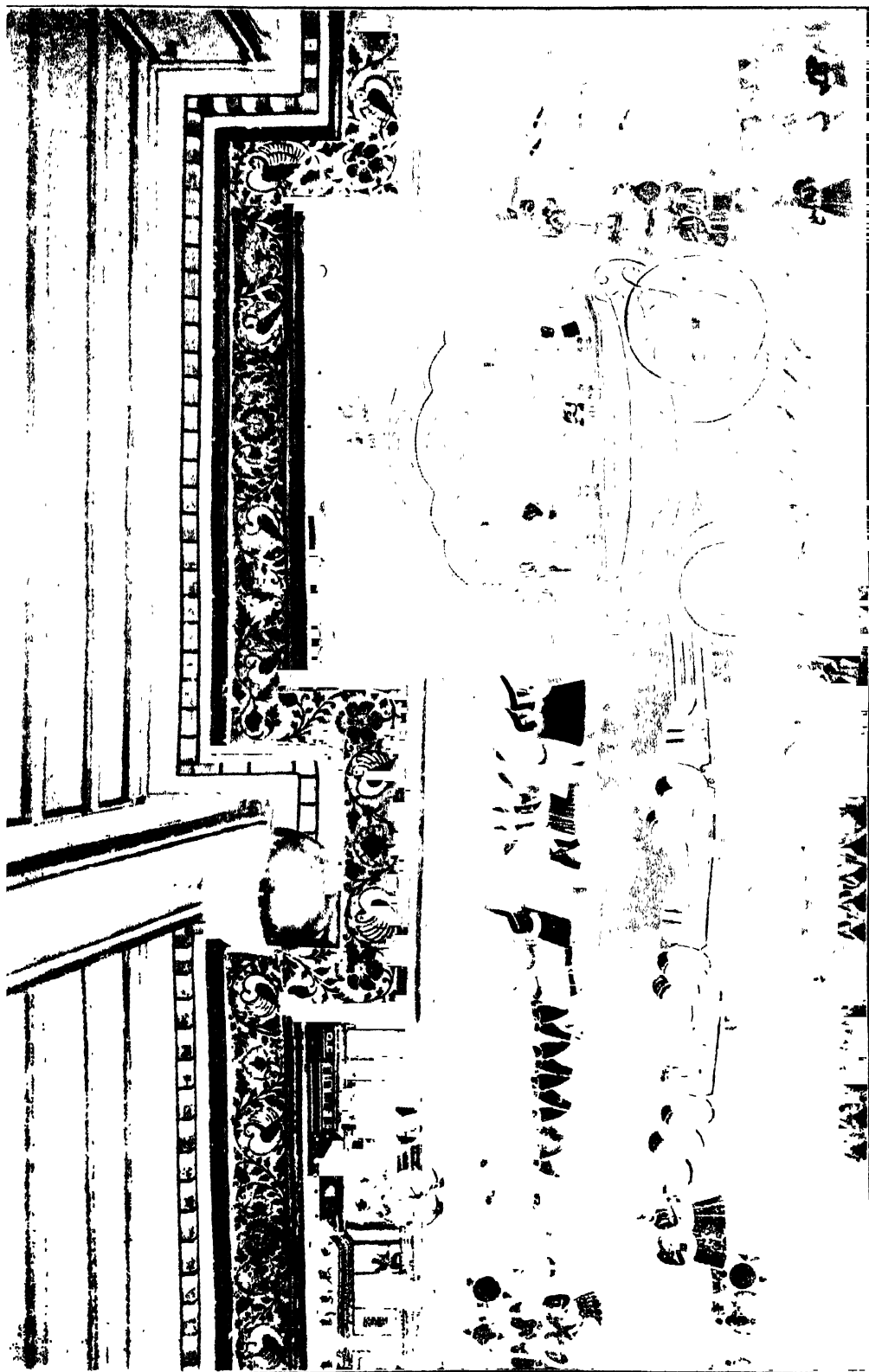
THE JAMBUSAVĀRI PROCESSION.

The Jambū-savāri or procession of the Mahārāja Krishnarāja Wodeyar III on the Vijayadaśami day of the Navarātri festival is painted in a long frieze running, as already stated, along the upper sections of the north, east and south walls of the hall. At the western end of the upper section of the north wall two symmetrically drawn elephants, one with the Mahārāja's flag marked 'ಕೃ' and the other with the Sūryadhvaja, are represented as leading the procession. Just behind the elephants four ridden camels follow. The riders have muskets, bows and quivers containing arrows. Following behind are a pair of Khañjari (?) players on each side, between whom are painted four horn blowers in action, facing the procession. Next we see marching in single file, on either side, a troop of musketeers with green-coloured drapery and head-dress. Between them proceed three rows of horse, one behind the other, with riders. The front row has a set of bandsmen. The second row depicts riders with black trousers, red military coats and black elongated caps. They have all their swords drawn. The third row represents again a band of musicians.

The musketeers with green coats are followed by foot-soldiers bearing javelins in their left hands and twisted rods in their right. These rods are sometimes so curved as to resemble cobras held up. In one or two places a mace or a sword is carried instead of the rod. At the termination of the rows of javelin bearers march, the bearers of the Mysore royal birudas which, being in duplicates, are arranged on the two sides more or less symmetrically. The birudas are as follows, from the front backwards:—Garudadhvaja, Hanumadhvaja, Chatra, Sūryadhvaja, Lion, a pair of fan-like dhvajās with the figure of Āñjanēya in striking attitude drawn in centre, Varāha, Gaṇḍabhērūṇḍa, Vyāla, Sālva, Matsya, Makara, Paraśu, Ankuśa, Śaṅkha and Chakra. The bearers of Ēṭupāvaḍe, three on each side, are arranged on the inside where the birudas end.

Between the two rows of the javelin-bearers on the north wall and led by the three rows of horse riders already described as consisting of bandsmen, a tusker elephant mounted by howdah proceeds, being followed in succession by:—

1. One row of khañjari (?) and drum players.
2. Two rows of green flag bearers.



JAMBUSAVARI PROCESSION OF KRISHNARAJA VODEYAR III (p. 62)

Mysore Archaeological Survey.]

3. Three rows of bandsmen.
4. Four rows of musketeers on foot.
5. Four rows of similar musketeers, but differently dressed.
6. An elephant mounted by a howdah.
7. On either side of the musketeers and the howdah a row of four unriden horses.
8. Immediately behind the horsemen, palace pipers and drummers.
9. Dancing girls with the *himmēḷa* or accompaniment behind them consisting of violinists and mṛidanga and vīṇā players.
10. Between the bearers of the birudas two horn-blowers proceed towards the state carriage in which the Mahārāja is seated.

The state carriage of the Mahārāja is drawn by three pairs of elephants in front of which stand four persons with baskets of plantains for presentation to the Mahārāja. To the right of the state carriage and facing it are two groups of heralds with their right hands raised in the attitude of proclaiming the Mahārāja's titles. Behind the carriage is a group of chāmara (discs) and chatra bearers followed by a company of spearmen.

The Mahārāja is the central figure in the procession. He is represented as sitting in state inside the state carriage which is surmounted at the top by five kalaśas and the state flag with the letter 'ॐ' inside the disc of the sun. He is seated well adorned on a chair in the middle of the carriage, while his chief courtiers and relations either squat or stand around him.

On the right wing of the celebrations the subjects of the Mahārāja stand in respect. They are all depicted as being loyal and quite eager about the procession. On the terraces of the buildings in the background are groups of females admiring the festivities and partaking of the gaiety.

The procession of the cavalry is painted behind the state carriage. On the southern wall can be seen in order the state vehicles, like the pañcha-kalaśa carriage drawn by four pairs of horses, the open and square palanquins, elephants mounted by the *naḡāri* drummers and differently shaped carriages drawn by either bullocks or horse.

The buildings painted in the background offer a variety of design. In the vacant spaces between them are painted cocoanut and other trees.

PAINTINGS ON THE LOWER SECTION OF THE EAST WALL.

The lower section of the eastern wall of the hall is pierced by two windows and two doors, the latter in between the former. The wall on all the four sides of the windows and between the doors is divided into several panels of painting.

(1) *East Wall-North Side*.—To the north of the window the narrow panel is painted with a plantain tree against which a deer rears.

Above the window there are four small panels painted with the portraits of the state cows with Kannāḍa legends above them :

- | | |
|-------------------------------|---------------------------|
| (1) <i>Prasanna Pārvati</i> . | (3) <i>Sarvamangalā</i> . |
| (2) <i>Duraduṇḍi</i> . | (4) <i>Jagadambā</i> . |

The wall south of the window has been divided into three rows of vertical panels. The larger central panel consists of the principal figure of the whole group of paintings which is called Sarvachittarañjini (ಸರ್ವಚಿತ್ತರಂಜಿನಿ).

East Wall-South Side.—The paintings on the four sides of the window on this side, are similar to those on the north side. Above the window are four panels painted with the figures of state cows. From right to left the names written over the figures of these cows are as follows:—

- | | |
|--------------------------|---------------------------|
| 1. ೧ನೆ ಪೂಜೆ ಚಾಮುಂಡಿ | 3. ೩ನೆ ಪೂಜೆ ವರ ಚಾಮುಂಡಿ |
| 2. ೨ನೆ ಪೂಜೆ ಚಲುವ ಚಾಮುಂಡಿ | 4. ೪ನೆ ಪೂಜೆ ಪುಟ್ಟ ಚಾಮುಂಡಿ |

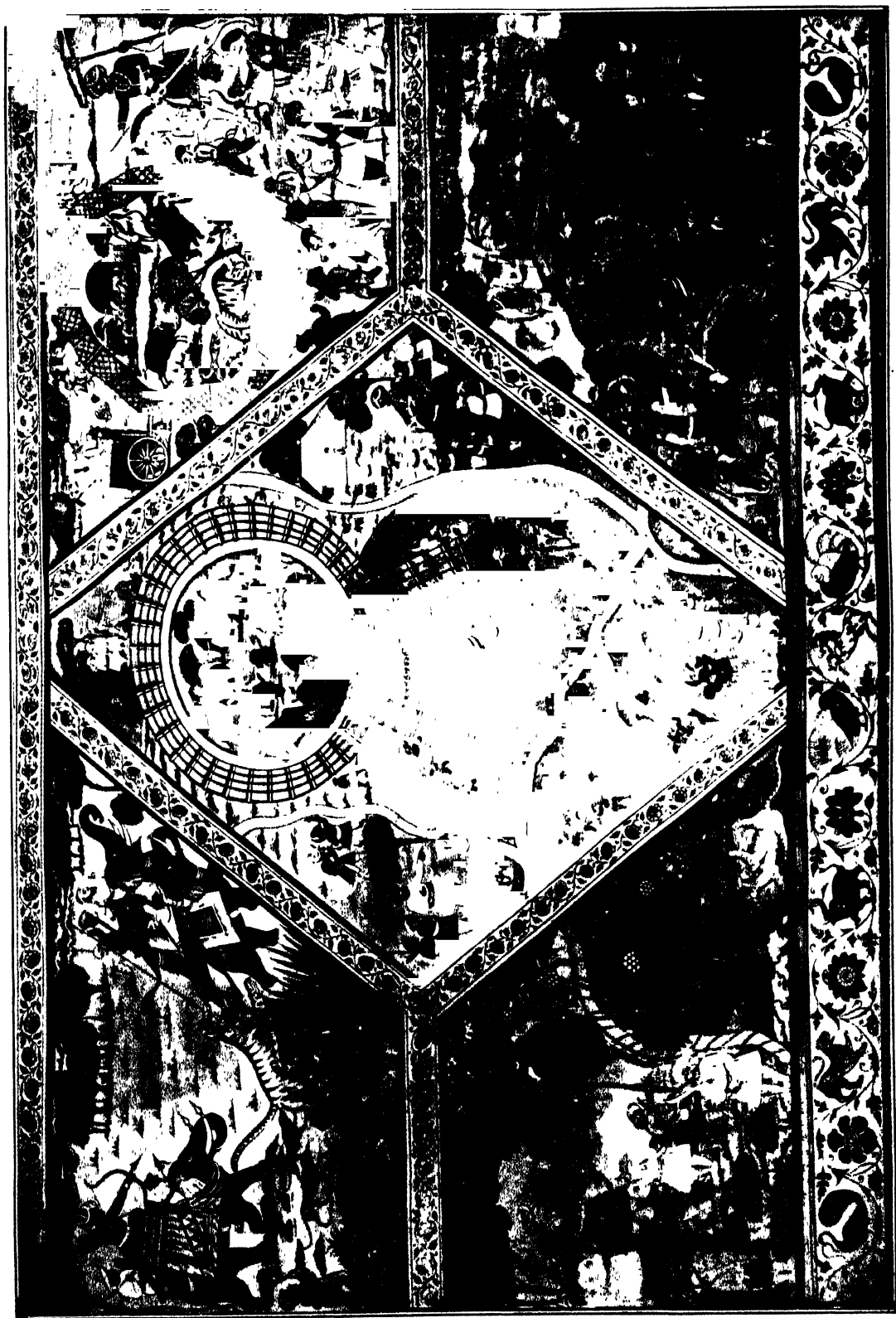
To the north of the window, as on the north side of the wall, similar vertical rows of panels, three in number, are drawn with figures of admiring visitors of either sex in different attitudes and with floral decorations on alternate panels. The larger central panel of the group has the figure of Sarvāṅgasundarī (ಸರ್ವಾಂಗ ಸುಂದರಿ).

East wall-middle.—The central portion of the lower section of the east wall, that is, between the two doors, is painted with scenes of the royal hunt in illustration of the Mahārāja's love of chase. The wall here is divided into five panels. Each panel depicts a hunting scene in a particular and noted forest of the state, and each scene is labelled.

1. *Left side-Upper*.—Tiger hunt near Kittūr. (ಕಿತ್ತೂರುಬಳಿ ಹುಲಿಶಿಕಾರಿ.)
2. *Left side-Lower*.—Hunting scene is near Chattnahalli. (ಚಿತ್ತನಹಳ್ಳಿ ಬಳಿಯಲ್ಲಿ ಹುಲಿ ಶಿಕಾರಿ.)
3. *Right side-Upper*.—Hunt of tiger and wild buffalo and boars in the forests of Kottāgāla (ಕೊತ್ತಾ ಗಾಲದ ಬಳಿ ಶಿಕಾರಿ).

4. *Right side-Lower* :—The capture of the State elephant Kempanañjiah in the forests of Chāmarājanagar (ಚಾಮರಾಜ ನಗರದಲ್ಲಿ ಕೆಂಪನಂಜಿಯಾನೆ ಶಿಕಾರಿ).

5. The central panel is named ಬಂಗಡೆ ಶಿಕಾರಿ. Two successive wide rings or enclosures are formed, one of high palisade work and the other of double columns of trees. Into the latter enclosure the gateway of the former protrudes half way, gradually widening outwards. Paths lead from various directions into the outer enclosure of



HUNTING SCENES, JAGANNATHAN PALACE, MYSORE (p. 63.)

the trees. At close intervals on the outside of the two rings people stand on guard with their weapons mostly consisting of muskets. Along the various paths the elephants have been driven and thus on to the outer enclosure of the trees in the first instance, and thence into the circular area, through the passage which gradually narrows inwards. On either side of the passage and behind the projecting arms of the gateway stand people to prevent the elephants from straying away from the passage.

The Mahārāja sits on a chair under a tree in proximity to his tent. He is waited upon by his retinue, one of whom reports to him with folded hands the progress of the operations. On the other side an officer labelled ಪಾರ್ಥವೇಷಾಕರ್ತೃ ಬಕ್ಷಿ ಅಂಗಾಚಾರ್ಯ is engaged in instructing the people with a view to prevent the already inveigled elephants from escaping. The musketeers are firing through the outer enclosure evidently to put the beasts to confusion and thereby precipitate their entering the inner enclosure through the passage. Some others mounted on tamed elephants are in the attitude of signalling the entry of the elephants into the enclosures. The outer ring of the inner enclosure is also guarded, here and there, by people, well armed with muskets and spears.

The confused and desperate situation of the elephants is well worked in the panel. In the outer enclosure a tusker trumpets in despair of having been trapped. Several others in the middle of the passage are shown as dashing into the inner enclosure in the fond hope of finding some outlet for freedom there. But inside of the latter are already as much confused elephants some of whom have formed to the right a phalanx. Just near the gateway a baby is being tossed to and fro, as if in cradle, by his parents who have taken him up into the air on their interlocked trunks.

PAINTINGS ON THE LOWER SECTIONS OF THE NORTH AND SOUTH WALLS.

The lower sections of the north and south walls, on either side of the doorways which are pierced through them, have been painted mostly by geometrical designs and animal and bird figures, drawn on the principle of 'Aśvagati' across the squares of two kinds of the Indian chess board consisting respectively of 144 and 64 houses. The squares occupied by the designs, are all numbered. The starting square numbered 1 is different in each case and has depended on the design intended to be represented. Krishnarāja Wodeyar III is well known as an expert in the game. His love of the chess was no less than his love of the chase. He has even invented several games. It is understood that the various chess puzzles depicted in the paintings on the walls, etc., have their keys at the Jagan Mohan Palace.

We may group these chess puzzles under four classes—two on the north wall and two on the south. Each class occurring to one side of the doorway, is worked into panels on the same principle, though consisting of different designs.

The rectangle in the centre has an oval panel inside it, which is painted with the picture of a galloping horse called by the name written above it.

On the four sides of the central panel, 12 smaller panels are arranged, four on each side, which consist of geometric designs on the sides and animal or bird designs at the corners of the central panel, there occurring thus eight geometric designs, two on each side and four animal or bird designs, one at each corner of the central panel.

On either side of this outer enclosure panels are painted eight panels of the same size, four on either side, representing in their inner oval panels the portraits of the Mysore Officers with descriptive legends in Kannada in the upper two corners.

On the four outer sides of the aggregate group of panels abovementioned, are drawn 18 bigger panels, 6 on the upper and lower rows and 5 each on the two other sides. The corner panels represent couples. The central panels on the sides, 2 each in the upper and lower ones and one each on the left and right, consist of animal or bird designs.

There are also the Kalpavriksha tree and the Pushpaka chariot. In the eastern section of the north wall there is the vyūha.

The rest of the panels consist of geometrical and floral designs, varṇamālas, or some instructive sayings. Only in one case, that is, in the western section of the north wall, there is a *sarpa*.

The names of the horses and portraits in these paintings are as under :—

North wall, western section.—

Horse—ವಿಜಯರತ್ನ.

Portraits—Left side :—

1. ಮಹಾಲತ್ಯಾಚೇರಿನಾರಣರಾವು
2. ಮೋದೀಬಾನೀ ಬಕ್ಷೀ ನರಸಿಂಗರಾಯ
3. ರಾಕೀಕ ವಿದ್ಯಾಂಸರ ಬಕ್ಷೀ ಪಂತೊಜೀ ಸುಬ್ಬರಾಯ
4. ಶಹಾ ನಂಜಪ್ಪನವರು

Right side :—

5. ಕಂದಾಚಾರಿ ಮೀರ ಮೀರಾ ಶ್ರೀನಿವಾಸರಾವು ||
6. ಮಹಾಲತ್ಯಾಚೇರಿ ದಾದರಾವು
7. ಬಜಾನೇ ಶಿರಸ್ತೇದಾರ ಕಿಟ್ಟಣ್ಣನವರು
8. ಪ್ಸಾಬೊಕ್ಕನ ದ್ವಾಯಂ ಬಕ್ಷಿಸುಬ್ಬರಾವು

North wall, eastern section.—

Horse—ಜಯರಾಮ.

Portraits—Left side :—

1. ಅಪ್ಪಗ್ರಾಮದ ಪಾಜುದಾರ ವೆಂಕಟರಮಣಯ್ಯ ||
2. ಬಂಗಲೇ ಚಾಡೈಯ್ಯ ||
3. ಬೆಂ|| ಪಾ|| ಅಮಮ್ಪಾಜೀ ||
4. ಮೀರ ಮಹಮದ ಸಾಬು || ಶಿರಾಪದಕಚೇರಿ ಬಕ್ಷೀ

Right side :—

5. ನಗರದ ಪಾಜುದಾರ ಸರ್ವೋತ್ತಮರಾವು ||
6. ಬಂಗಲೇ ಕೃಷ್ಣರಾಯರು
7. ದಿವಾನ್ ವೆಂಕಟ ಅರಸು
8. ಕಮಲ ಬಕ್ಷೀಬಾಕರ ಸಾಬು ||

South wall, eastern section.---

Horse—ವಿಜಯರಾಮ.

Portraits—Left side :—

1. ಬೆಂಕಿನವಾಬನ ಮಗ ಕಾನೀಮಲ್ಲೇಖಾ
2. ಅಬ್ಬೆಯಾರ ಜಂಗು
3. ಅಲ್ಲೇ ಹುಸೇನಪಾ
4. ಹೆಜೂರು ಸಾವಕಾರ ನವಲು ಕಿಶೋರದಾಸು

Right side :—

5. ಕಮರೀ ಬಕ್ಷೀ ಮೆಖರೀ ಮಾರ್ಥಿಸಾಬು
6. ಸಬ್ಬರ ಜಂಗು
7. ಮೋಶೀಪಾನಾ
8. ಹೆಜೂರು ಸಾವಕಾರ ದಾಮೋದರದಾಸು

South wall, western section.---

Horse—ಜಯರತ್ನ.

Portraits—Left side :—

1. ಅಖೀಸು ಮುನಾಹೇಬು ಸುಬ್ಬಂಣನವರು
2. ಬಾರೀಗಾಟು ಬಕ್ಷೀ ಪುಟ್ಟ ಬಸಪ್ಪಾಜಿಯವರು
3. ಅಂಚೆ ಮಲ್ಲಪ್ಪಾಜಿಯವರು
4. ಮುದ್ರಾಜೇ ಅರಸು

Right side :—

5. ಮಂತ್ರಿ ಹರಂಣಪ್ಪನವರು
6. ಸರ್ವಾಧಿಕಾರಿ ಬಾಳೆ ಅರಸಿನವರು
7. ಜಿರೊ ಕಚೇರೀ ಬಕ್ಷೀ ಅರೆಪುರ ಬಸಪ್ಪಾಜೀ
8. ಮುಗಾ [ರು] ನಂಜಪ್ಪಾಜಿಯವರು

EAST WALL OF THE NORTHERN ROOM.

Here is painted in a highly pleasing colour complex and with admirable skill a *kalpa vriksha* representation of all the members of the family of Krishnarāja Wodeyar III, with legends in Kannada giving their names and relationship. On either side below is painted a well laid out garden planted with trees on the four sides of a pond represented as being full of lotus buds. Between the gardens is laid the light blue kalasha on an oval silvery base, with a crescent mouth significant of the moon-race, out of which the Kalpadruma issues forth with a stem shaped like a palm and painted red.

At the top are two oblong panels, the first of which has the inscription. ಶ್ರೀಮನ್ನಹಾವಿಷ್ಣು ಮೊದಲಾಗಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಮಹಾರಾಜೇಂದ್ರ ಕಂಠೀರವರ ವಂಶಾವತರಣ ವೈಧವ ವಿವರಣದ ಪದ್ಯ ಗದ್ಯ ಸಹಾ ಬರದು | ಪತ್ತೀರು ಪುತ್ರರು ಪೌತ್ರರು ಪ್ರಪೌತ್ರರು ದಾಹಿತ್ರರು ಸಹಾ ಕಲ್ಪವೃಕ್ಷ ಭಾವದೊಳ್ ತಿಳಿಯುವಂತೆ ಬರದು ಯಥೆ.

The Vamśāvataraṇa Vaibhava, that is, the glory of the descent of the Mahārāja, is given in verse and prose in the vacant spaces at the four corners of the panel, while the Kalpavriksha representation has been designed for making known the names of all those who constituted the large family of the Mahārāja.

At the termination of the stem a circular panel is painted with edges of seeds and petals, resembling those of an open lotus. The petals are as many as the words composing the following ślōka :—

ಭೂತಲಸಿತ ಫಾಲಂ ರಮ್ಯರುದ್ರಾಕ್ಷ ಮಾಲಂ | ಕನಕಮಯ ಸುಚೀಲಂ ಕಾಮನೀಯಸ್ವಲೀಲಂ | ಸದವನ ಪರಿಶೀಲಂ ಚಾರು ಚಾಮೇಂದ್ರ ಬಾಲಂ | ಹೃದಯ ಕಮಲ ಮಧ್ಯೆ ಸಂತತಂ ಭಾವಯಾಮಿ ||

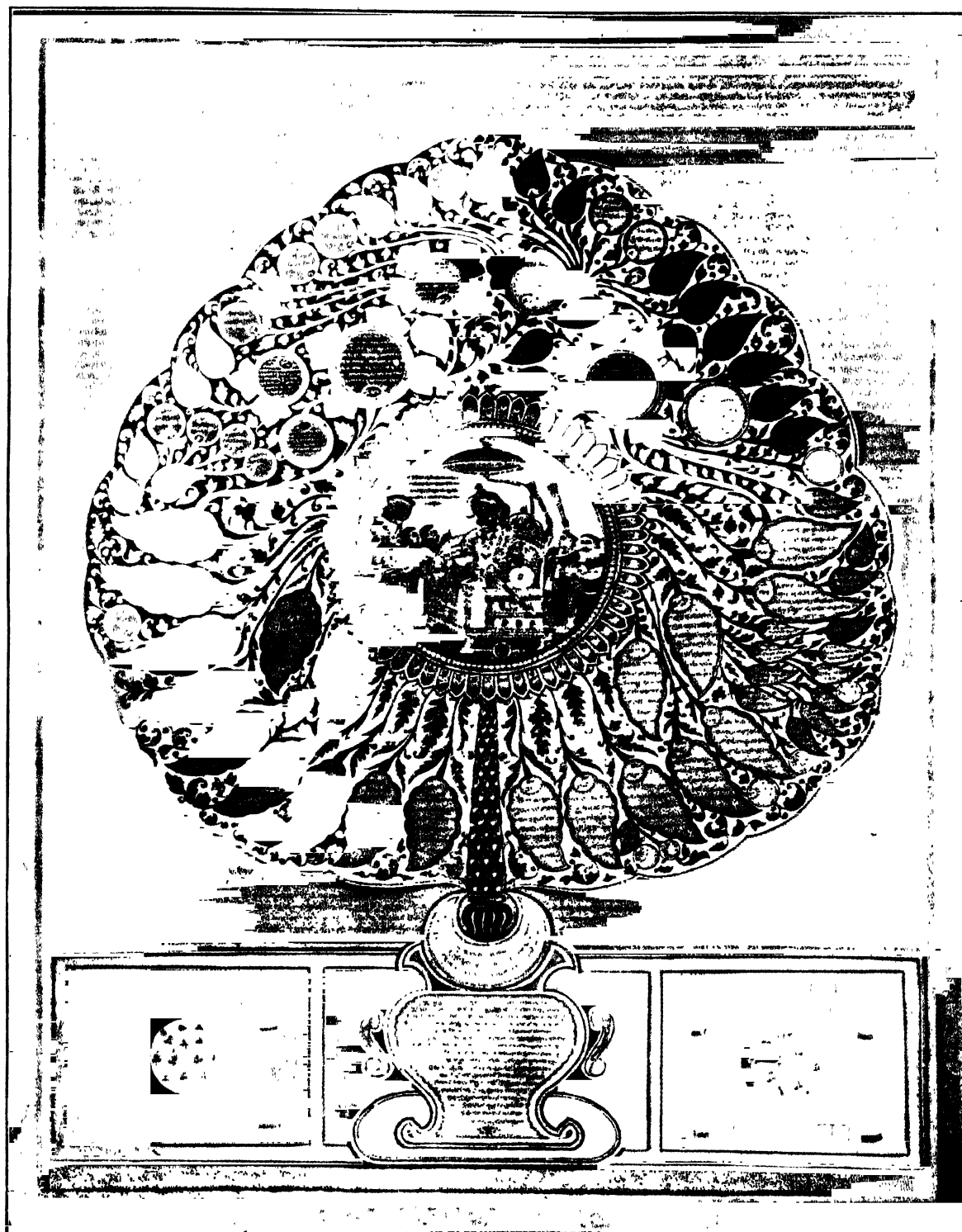
The 60 letters of the ślōka are written at one on each of the 60 petals of the lotus. In the centre of the open flower the subject of the ślōka, that is, the Mahārāja himself, sits in state on his bejewelled golden throne to left. The ladies of his harem are in attendance upon him, two standing with fly-whisks behind him and four to his front, each in a different attitude. While the one to the extreme left fans him with peacock feather fan, another to her front offers him the folded betel, a third has her palms disposed in the attitude of requesting, and the fourth holds in her right hand a damaruga-shaped golden vase (pīp-dān), perhaps to receive in it the chewed betel. In the left upper field runs the legend in Kannaḍa:—

1. ಶ್ರೀಮನ್ಮಹಿಷರಾಜರವ
2. ರಾಧೀಶ ನಂಜರಾಜಾಭಿದಮುಂ
3. ಮಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ವಡೆ

4. ಯರು ಬಹದರವರ ಭಾವ
5. ಚಿತ್ರ,

On either side of the central lotus design spring forth the red-coloured ramifications amidst the green foliage supplied by the leaves. Further off-shoots are carried all round the central figure, so that with the different designs adopted to represent a wife, or a son, or a daughter, or a son's wives, sons or daughters, or grand-daughters-in-law or daughter's sons or daughters, the Kalpavṛksha seems to have been wrought with an unusual technique and unparalleled skill.

Kṛishṇarāja Wāḍeyar's queens are represented by elongated and highly curved leafy designs; his sons, like himself, but in a smaller circular design of the lotus edged by petals; and his daughters by small mango-shaped leafy designs. The grandsons and grand daughters are similarly represented, that is, the males being indicated by circular designs and the females by leafy designs; but in the case of the circles we must note that the more they are removed from the Mahārāja in relationship the lesser would be their diameter. The Mahārāja's daughters-in-law are represented by short trefoil leaves without stalk; but the grand daughters-in-law by longer trefoil leaves with stalks. The purpose of these stalks, which are invariably painted in red, is to indicate relationship. Kṛishṇarāja Wāḍeyar had 20 queens and though they are arranged 11 on the left and 9 on the right, the arrangement is yet not disturbing symmetry, because one of the queens mentioned on the right i.e., No. 12 had the greatest number of daughters, each of whom had also a good number of female issues. Similarly, the fact that from the queens Nos. 9 and 10 were born sons and daughters through whom the relations multiplied in the form of their wives, sons, son's wives, grandsons and grand daughters, gave the artist material enough to fill in the spaces at the upper field with designs.



VAMSAVATARANA VAIBHAVA (p. 67

Each leaf and each lotus is numbered and labelled with the help of which it has been possible to prepare the following table:—

1. ಪಟ್ಟಮಹಿಷಿ ದ್ಯಾವಾಜಾಂಬಾ (No issue).
2. ಲಕ್ಷ್ಮೀವಿರಾಸದ ದೇವಾಂಬಾ (do).
3. ರಮಾವಿರಾಸದ ಚಲುವಾಂಬಾ

daughter ಕೆಂಪಚಾಮುಂಡೇ.

4. ಕೃಷ್ಣವಿರಾಸದ ಲಂಗಾಜಾಂಬಾ.
5. ಸೀತಾವಿರಾಸದ ದೇವಾಜಾಂಬಾ
6. ಲಕ್ಷ್ಮಾಂಬಾ.
7. ದೊಕ್ಕನ ತೊಟ್ಟ ಪುಟ್ಟ ಗೌರಾಂಬಾ

Son 1 (No name).

8. ಚಂದ್ರಶಾರಾ ತೊಟ್ಟ ಮಲ್ಲಗಾಂಬಾ.
9. ಮದನವಿರಾಸ ತೊಟ್ಟ ಮುದ್ದಲಗಾಂಬಾ

Daughter ದ್ಯಾವಾಜಾಂಬೇ	ನಪತ್ರಿ ಸಾಕುಪುತ್ರಿ ದ್ಯಾವಾಜಾಂಬೇ	Son ಸೇನಾಪತಿ ಚಾಮರಾಜ ಬಹದರ್ (Born S' 1738 Yuva Phāl. ba. 10 Su Wives 4, Sons 4, Daughter 1.
ದ್ಯಾವಾಜಾಂಬೇ	Son Son Son Son	Wives 4, Sons 2, daughters 2. Wife 1 :—ಕೆಂಪನಂಜುಂಡೇ—daughters 2, son 1 ಶಿವರಾಮರಾಜ. Wife 2 :—ದ್ಯಾವಾಜಾಂಬೇ—Son 1 ಚಾಮರಾಜ. Wife 3 :—ನಂಜುಂಡೇ. Wife 4 :—ಕೃಷ್ಣಾಜಾಂಬೇ.
	Wife 1 :—ಕೆಂಪನಂಜುಂಡೇ—2 Sons—ಸೇನಾಪತಿ ನಂಜರಾಜ ಬಹದರ್ and ದೇವರಾಜ ಬಹದರ್.	
	(Born S' 1756 Vijaya) Wives 2, sons 4, daughters 7 Wife 1 :—ಕಾಂತೇಮಣಿ—Sons ಚಾಮುಂಡಿರಾಜ, ಶ್ರೀಕಂಠರಾಜ daughters-ಬಿಟ್ಟತಾಯಿಮಣಿ and 6 others. Wife 2 :—ನುಬಂಜುಂಡೇ—Son ಯದುದೇವರಾಜ, daughters 2.	
	Wife 2 :—ಕೆಂಪದ್ಯಾವಾಜಾಂಬೇ—daughter ಬಿಟ್ಟಿದಂಜುಂಡೇ.	
	Wife 3 :—ಪುಟ್ಟಗೌರಂಜುಂಡೇ—Son ಕೆಂಪನಪುಟ್ಟಸಾಮಿ ಚಾಮರಾಜಬಹದರು. Born S' 1757 Jaya. Wives 2—daughters 2. Wife 1 :—ಚಾಮುಂಡೇ—daughter ದ್ಯಾವಾಜಾಂಬೇ. Wife 2 :—ನಂಜುಂಡೇ—daughter ಜಯಂಜುಂಡೇ.	
	Wife 4 :—ಕೆಂಪಲಕ್ಷ್ಮಂಜುಂಡೇ—Son ಸಂ! ತೊ! ದ್ಯಾವರಾಜ ಬಹದರ್ Born S' 1757 Jaya.	
10. ಪುಟ್ಟರಂಗಂಜಾಂಬಾ	Son ಯುವರಾಜ ನಂಜರಾಜ ಬಹದರ್. Born S' 1743 Vikrama. Wives 5, Sons 2, daughters 8. Wife 1 :—ಪುಟ್ಟಗೌರಂಜುಂಡೇ—daughter 1. Wife 2 :—ದೇವೀರಂಜುಂಡೇ—daughters 2. Wife 3 :—ನಂಜುಂಡೇ—daughter Wife 4 :—ಬಿರಸಪುತ್ರಿ ಚಂನಗೌರಂಜುಂಡೇ ದ್ಯಾವಾಜಾಂಬೇ Wife 5 :—ಚಾಮುಂಡೇ.	

11. 2ನೇ ಬೊಕ್ಕಸದ ತೊಟ್ಟಿ ಗುರುಸಿದ್ಧಮಾಂಬಾ—daughter ದ್ಯಾವಾಜಂಮಣಿ
12. ಚಂದ್ರವಿರಾಸದ ಬಸವಾಜಾಂಬಾ daughter.
- ದೊಡ್ಡಪುಟ್ಟಂಮಣಿ ಕೆಪನಂಜಂಮಣಿ. ಪುಟ್ಟತಾಯಂಮಣಿ alias ಚಾಮಂಮಣಿ ನಂಜಂಮಣಿ
- daughter ವಿರಾಜಂಮಣಿ ಗೌರಂಮಣಿ ಬಸವಾಜಂಮಣಿ ನಂಜಂಮಣಿ
- ಕೆಪನಂಜ ಲಿಂಗಾಜಂಮಣಿ ವಿರಾಜಂಮಣಿ Son ಪುಟ್ಟಲಿಂಗರಾಜೇ ಅರಸು.
13. ಮನೋವಿರಾಸ ಮರಿದೇವಾಂಬಾ
14. ಕಮಾಂ ತೊಟ್ಟಿ ಸಿದ್ಧಲಿಂಗಮಾಂಬಾ
15. ಕಮಾಂ ತೊಟ್ಟಿ ಭದ್ರಮಾಂಬಾ
- daughter ಚಾಮಂಮಣಿ.
16. ಕೆಪನಂಜಮಾಂಬಾ
17. ಮರಿದಂಜಂಮಾಂಬಾ
- Son ಚಾಮರಾಜರಸು.
18. ದೇವೀರಾಂಬಾ
- daughter ಮನೋವಿರಾಸದ ಚಿಕ್ಕಪುಟ್ಟಂಮಣಿ
- Son ನಂಜರಾಜೇ ಅರಸು Son ಸಿದ್ಧರಾಜೇ ಅರಸು.
19. ಕರ್ಯಾಣಾಂಬಾ.
20. ನಮುಬ ತೊಟ್ಟಿ ಮುದ್ದುಕ್ಕಪ್ಪಾಜಮಾಂಬಾದೇವಿ.

EAST WALL OF THE SOUTHERN ROOM.

Here is painted a highly interesting Vasantōtsava celebration which, traditionally, marks the end of festivities in temples or in marriages. In the background is the palace. Some of the queens stand on the terrace. In the upper storey of the building the rest wait upon the Mahārāja who is shown as sitting on his swan couch.

Along the pathway edging the two ponds in the foreground stand in two groups the lady musicians singing to the accompaniment of several instruments consisting of the mṛidanga, the śruti shaped like a bagpipe, the violin, the cymbals and the tambūra, on the left and of the mṛidanga, the cymbals, the maurching, the tambūra and the viṇā on the right. Moved to great action and excitement by this music the damsels carry vasanta in quick succession, to store which huge vessels are kept here and there in the courtyard where the game is already in good progress. The Mahārāja stands in the middle of the courtyard under the royal umbrella held by a maid servant. While one offers him the betel from behind, another stands with

pīḍan in front. A maid stands before him with a pot of vasanta. The filled piston is directed towards one of his queens who stands in the verandah of the ground floor on the left, while she, in her turn, syringes in his direction. The other queens standing in the different parts of the verandah are also similarly engaged. Some of those around him in the courtyard turn out pots full of vasanta on their comrades here and there. While the maids run for supply, their mistresses shout out to hurry them up. Some are engaged in directing the course of the vasanta. The whole is a scene of gaiety and movement, and seems to be in tune with the ordered concert that heightens the effect of the mirth of the Vasantōtsava.

PART III.—NUMISMATICS.

During the year under report about 137 coins in all were studied. Of these 84 were acquired for the Archaeological Museum, while the remaining 52 coins were received for study from private collectors.

Among the 84 coins acquired for the Museum there are three silver coins of Aurangzeb, which were obtained gratis by the Mysore Government from the Bombay Branch of the Royal Asiatic Society, Bombay. They are as under :—

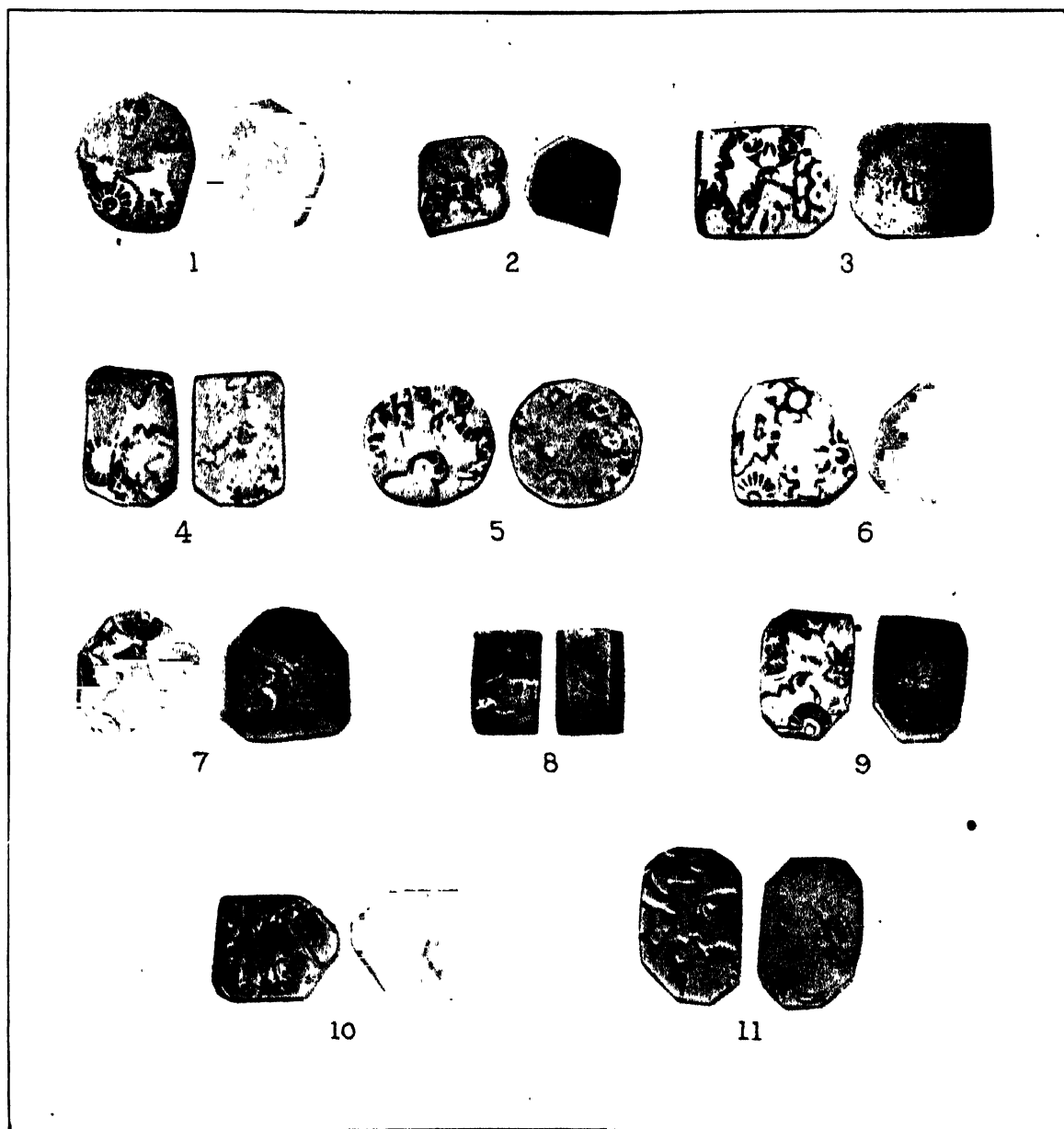
1. Provenance : Kalthan. Mint : Surat. Bears the date 1096-28 (cp. Catalogue of the Coins in the Punjab Museum, Lahore Vol. II, No. 1707).
2. Same as above, but bears the date 1097-29. (cp. Catalogue of the Coins in the Punjab Museum, Lahore, Vol. II, No. 1709).
3. Provenance : Akola. Mint : Bijapur. Bears the date 1116-48 (cp. Ibid No. 1641).

Five coins were purchased from the Central Museum, Lahore, of which one is silver and the others are billons. The silver coin is an issue of Alamgir II and is published in I. M. C. Vol. III as No. 2251. It bears the date of which the first two digits only are clear : 11 . . . The billons are as follows :—

1. Muhammad Bin Sam (1193-1205 A. D.) wt. about 56 grains. cp. I.M.C. Vol. II, p. 18, No. 12. Bears no date.
2. Shamsu-d-Din Altamsh (1210—1235 A. D.) cp. I. M. C. Vol. II, p. 24, No. 79 and p. 26, No. 92.
3. Nasiru-d-Din Qubācha (c. 1228) cp. Ibid p. 184, Nos. 5, 6, and 7.
4. A coin said to be of Nasiru-d-Din Qarlagh who reigned in Sind from A.D. 1249 and whose date of death is not certain. The type, however, seems to be different from those published in I.M.C. Vol. II.

A collection of 75 coins (including specimens of copper and silver, and 5 medals) was purchased from a private person. These are being studied.

About 40 copper coins and one of silver were received from a private collector at Haveri for study. The silver coin is an issue of the Bijapur Sultanate. About 10 copper coins are the issues of Tipu. All of them are published in Henderson's Catalogue, excepting only one which appears to be a new specimen so far as the Persian legend on the reverse is concerned, though it belongs to the well known Elephant type. Four copper coins are of the Gaṇḍabhērūṇḍa type issued by the Vijayanagar dynasty and four others of the Garuḍa type of the same dynasty. Of the latter, however, two specimens have not been well known till now. They have the standing figure of a Garuḍa with folded hands on the obverse. The reverse of one of them has the legend 'Pratāpa Kṛishṇarāya,' while that of the other appears



PUNCH MARKED COINS (p. 73).

to have the legend 'Pratāpa Sadāśivarāya.' One copper coin of the collection is of the East India Company. The remaining 20 copper coins belong to the mediæval Mussalman series, most of them being the issues of the Bijapur dynasty.

Eleven punch-marked coins of silver were received from Dharwar. Most of them are roughly rectangular in shape, only two being irregularly circular. The greatest weight among these specimens is 50·2 grains, while the lowest is 46·5. We may therefore take the coins to be specimens of the Puranas, though their weight is not uniform and cannot come up to the full normal weight of 58 grains suggested by Smith¹ and other numismatists. Perhaps this inequality of weight is due to the different proportions of silver that these coins contain. It is also possible that no definite rule was followed in regard to their weight.

Almost all the coins bear marks both on the obverse and the reverse. While the marks on the obverse are deep and bold, those on the reverse are smaller and faint. The obverse contains generally five or more symbols. But the reverse has fewer marks, though in the case of 5 only, the reverse has as many as six marks. Among the most common symbols appearing on the coins may be mentioned the hill, the sun and the bull marks as also a circle with pellet in centre and arrow-heads and taurine symbols around. The solar mark and the taurine symbol appear on all the issues. Among the animals figured on the coins the bull has been mentioned above. The elephant appears on coins Nos. 5 and 10. The jackal surmounts the hill on coins Nos. 1, 6, 7, and 9, while it appears independently on coin No. 11. A frog appears on coin No. 6. The river mark appearing on coin No. 4 may be compared with that appearing on the obverse of No. 2 plate XXI; M.A.R. 1936. It is possible that it perhaps refers, like the hill and fortress marks, to the localities where they were issued.

The specimens are described below :—

1. Ag. Shape : Irregularly circular. Size : 1·9 × 1·68 × ·134 cms. Weight 48·6 grs.

Obverse :—

(a) Mountain with dog or jackal on top².

(b) Solar symbol.

(c) Uncertain mark in an oval (cp. pl. I, 27—Allan's Catalogue of Ancient Indian coins).

1. Catalogue of the Coins in the Indian Museum, Vol. I p. 134

2. 19 punch-marked coins were published with description in the Mysore Archæological Report for 1936. Since that time Mr. J. Allan's 'Catalogue of the Coins of Ancient India' has been received. Since it is a classic on the subject, the terminology for various symbols accepted in that book has been adopted here, the older terms like the 'Troy' mark, Chaitya, etc., being given up wherever possible.

- (d) A circle with a pellet in the centre and arrow-heads around.
- (e) Head of bull.
- (f) Circle with pellet in centre and an uncertain fragmentary symbol by its side (? taurine).

Reverse :—

- (a) Solar symbol.
- (b) Two umbrellas, one above the other. (This symbol is not to be found in Allan's Catalogue).
- (c) Tree or branch.
- (d) An arc. (Perhaps a crescent).
- (e) A square with four dots. (Not a common symbol according to J. Allan. Catalogue of the coins of Ancient India Intro. XXXIV).

2. Ag. Shape : irregularly square. Size : $1.31 \times 1.22 \times .270$ cms. Weight 49.9 grs. The specimen requires cleaning. Among the symbols only the solar mark on the obverse is distinctly visible.

3. Ag. Shape : Oblong. Size : $2.5 \times 1.52 \times .126$ cms. Weight 48.8 grs.

Obverse :—

- (a) Solar symbol.
- (b) Bull (?)
- (c) Circle with 3 arrow-heads and 3 taurine symbols in ovals around, of which 2 taurine symbols and one arrow-head are visible and 2 arrow-heads are partly visible.
- (d) A group consisting of taurine symbols arranged round two circles placed one above the other.
- (e) A post (?) with a taurine symbol on either side below. (Prinsep calls it *jayadhvaja*. See Allan's Catalogue, pp. XXXIII and XXXIV, Intro.)

Reverse :—

- (a) Tree or branch mark.
- (b) A pellet surrounded by four semicircles (Cp. Allan's Catalogue, Intro. p. XXXVIII).

4. Ag. Shape : Oblong. Size : $1.85 \times 1.38 \times .147$ cms.
Weight 46.5 grs.

Obverse :—

- (a) Solar symbol with 2 taurine symbols to right.
- (b) A circle with pellet in centre and perhaps three arrow-heads and three taurine symbols around. But the marks are not distinctly visible.
- (c) Bull (?)
- (d) River mark or cobra (? see Allan p. XXIX).

Reverse :—

Bears five marks of which the following three only are distinctly visible :—

- (a) Hill mark with crescent on top.
- (b) Tree or branch mark.
- (c) Solar mark.
- (d) There appears to be also a railing surmounted by a taurine symbol.

5. Ag. Shape : Roughly circular. Size : $1.89 \times 1.71 \times .134$ cms.
Weight 47.5 grs.

Obverse :—

- (a) Tusker to right.
- (b) A post, as in 3 obverse above, with a pair of taurine symbols on either side.
- (c) A circle with pellet in centre and arrow-heads and taurine symbols in ovals around.
- (d) Solar symbol.
- (e) Indistinct—Hill mark (?)
- (f) Indistinct—two horns are visible.

Reverse :—

- (a) Taurine in a circle.
- (b) Indistinct. Nandipāda (?)
- (c) A pellet.
- (d) A svastika.
- (e) A circle with a pellet inside and a taurine symbol to its left.
- (f) A curious bird or horse doubtfully.

6. Ag. Shape : Irregularly oblong. Size : $1.78 \times 1.73 \times .139$ cms.
Weight 47.35 grs.

Obverse :—

- (a) Solar mark.
- (b) Mountain with jackal on top as on 1 obverse.
- (c) A group of four taurine symbols arranged round a pellet.
- (d) Circle with pellet in centre and three arrow-heads and three taurine symbols around.
- (e) A frog (see Allan's Catalogue of the Coins of Ancient India, p. XXX Intro.)

Reverse :—

Has only one mark which is indistinct.

7. Ag. Shape : Irregularly oblong. **Size :** $1.79 \times 1.83 \times .126$.

Weight 47 grs.

Obverse :—

- (a) Circle with pellet in centre and arrow-heads and taurine symbols in ovals around.
- (b) Mountain with jackal on top.
- (c) Solar mark.
- (d) Tree mark. (?)—It looks more like a lizard.
- (e) Bull.

The reverse has a tree mark and doubtfully a crescent mark.

8. Ag. Shape : Oblong. **Size :** $1.37 \times .98 \times .39$ cms. **Weight** 50.2 grs. The obverse has two or three marks which are not distinctly visible.

9. Ag. Shape : Oblong. **Size :** $1.7 \times 1.85 \times .177$ cms. **Wt.** 50 grs.

Obverse :—(a) Solar mark.

- (b) Bull.
- (c) A pair of fish arranged side by side.
- (d) Mountain with jackal on top as in 7 obverse.
- (e) Indistinct with a pair of fish to the right.
- (f) Part of a circle with pellet in the centre and arrow-heads and taurine symbols around.

Reverse :—Has two or three marks of which the solar symbol only is clearly visible.

10. Ag. Shape : Roughly oblong. **Size :** $1.73 \times 1.44 \times .161$ cms. **Wt.** 49.2 grs.

Obverse :—(a) Part of a circle with taurine symbols and arrow-heads around.

- (b) Pellet with arrow-heads (?) around.
- (c) A post, as in 3 obverse, with taurine symbols on either side.
- (d) Solar mark.
- (e) Elephant.

Reverse :—Has an indistinct mark.

11. Ag. Shape : Oblong. **Size** $2 \times 1.45 \times .129$ cms. **Wt.** 48.2 grs.

Obverse :—(a) Solar mark.

- (b) Bull.
- (c) A pellet with a taurine symbol by its side.
- (d) Jackal.
- (e) Part of a circle with arrow-heads and ovals around.

Reverse :—(a) Circle with pellet in centre and a taurine symbol to the right.

- (b) Five dots and two arcs.

PART IV.—MANUSCRIPTS.

SACHCHHĪDRĀCHĀRA-NIRṆAYAM.

The transcript of this work which is in Sanskrit verse and prose, was prepared by this Department and sent to the Government Oriental Library as early as 1910. It was also mentioned among the other works of Chikka Dēvarāja Voḍeyar in para 101,

Transcript.

M.A.R. 1908-9.

The manuscript contains 14 chapters with a prefatory extract from the 12th chapter of Śivamābātmya-khaṇḍa, which dwells on the determination of castes by birth and by the various modes of inter-relationship among the castes by matrimony and otherwise. The work is written on the basis of the Śāstras. Passages from Viṣṇu-purāṇa, the Bhagavadgītā and the tenets of Manu are freely drawn upon with a view, mainly, to determine the rights and the privileges as also the limitations and, generally, the status of the Śūdras who are said to have originated from out of the feet of the Lord, the Creator.

Manuscript.

The colophon at the end of every chapter gives us the information that the author of the work is Chikkadēvarāja Voḍeyar, the Mysore king (1673-1704 A.D.). Though the Annals of the Mysore Royal Family do not mention anything about the king's

The Author.

high accomplishments as a scholar as much as he was a great patron of learning, we know from other sources that he was the author of several Sanskrit and Kannaḍa works known for their high standard of literary merit. The king was too eager to inaugurate in his kingdom an organised system of administration which could secure a consolidation not merely in the political but also in the social sphere. Such a desire must have prompted him to define and determine the rights of the fourth caste at a time, perhaps, when he also laid upon himself the task of introducing various social reforms in the Arasu community to which he himself belonged. It would appear that he was very keen in observing the institution of caste in the society of his days.

The present manuscript is thus valuable from the standpoint of the social history of the times, while it gives us also some idea about the king's literary talents in Sanskrit. The introductory

Importance.

chapter particularly is interesting from the point of view of political history. It gives a succinct account of the early kings of Mysore. While several of the passages occurring in the chapter are, with some minor differences, drawn from early inscriptions like Kg. 37 of 1662 and Tn. 23 of 1663,

such of them as pertain to the reign of Chikkadēvarāja are to be found also in his other inscriptions: for instance, Sr. 14 of 1686. Later inscriptions like Sr. 64 of 1729 contain also the same passages and thus most of them may be found translated in the Epigraphia Carnatica series and elsewhere.

A point of great importance to note is that Doḍḍadēvarāja seems to have been succeeded on the throne by his younger brother Dēvarāja

**King Devaraja, Uncle
of Chikkadevaraja.**

and not directly by Chikkadēvarāja Voḍeyar, his eldest son. Dēvarāja and the latter are known to have been

both about 32 years of age at the time when Doḍḍadēvarāja is said, in the Chikkadēvarāja Vamśāvalī, to have placed Dēvarāja on the throne, making his own son the Crown Prince (Yuvarāja). Facts seem to indicate that Chikkadēvarāja was in disfavour with his father for a time and that the latter selected his brother as his immediate successor. The fact of Chikkadēvarāja's confinement at Hangala was also, perhaps, due to this. Thus it appears that Dēvarāja, younger brother of Doḍḍadēvarāja, ruled for a time before Chikkadēvarāja came to the throne in 1673 A.D. But his rule has not been mentioned in the Annals of the Mysore Royal Family. Nor has Wilks or Rice mentioned the rule of this Dēvarāja. The evidence of Chikkadēvarāja himself is enough however to show that he succeeded his uncle Dēvarāja (See Sr. 14 of 1686). The Chikkadēvarāja Vamśāvalī greatly supports that evidence. The manuscript under review confirms the information collected from the inscriptions and the Vamśāvalī. It contains, like Sr. 14 of 1686, passages describing the conquests of Dēvarāja and then says:

Asyāgrajanmanō Doḍḍadēvarāja mahībhrītaḥ

Dharmpatny-anurūpāsīd Amṛitāmbā yaśasvinī etc.

Next follow the lines describing the birth of Chikkadēvarāja and Kanthīrava to King Doḍḍadēvarāja. The subsequent passages eulogise the person of Chikkadēvarāja and his exploits. There is a great similarity between the manuscript under review and Sr. 14 which is an inscription of Chikkadēvarāja. Sr. 64 of 1729 quotes freely passages from the manuscript and Sr. 14.

Contents of the work.

Chapters 2 to 14 deal with the subject proper in the following order:—

CHAPTER 2. *Śūdrāchāra*—The customs and usages of the Śūdras.

CHAPTER 3. *Śāstra-Vaśyatvaṃ*—The applicability of the Śāstras to the Śūdras.

CHAPTER 4. *Vidyādhikārānadhikāraḥ*.—The right and restriction in respect of education.

CHAPTER 5. *Śūdra-Dharmāḥ*.—The duties of the Śūdras.

CHAPTER 6. *Āpaddharmāḥ*.—The laws of exigency.

- CHAPTER 7. *Nishkādikarmasu-adhikāranadhikārah.*—The right and restriction in respect of customs relating to marriage, etc.
- CHAPTER 8. *Dīkshādishu-adhikārah.*—The right pertaining to initiation.
- CHAPTER 9. *Brahmajñānadhikārah.*—The right of attaining spiritual knowledge.
- CHAPTER 10. *Sandhyākarmānadhikārah.*—The limitation in respect of performing *sandhyās*.
- CHAPTER 11. *Sachchhādra-bhēda.*—The several classes among the Śūdras.
- CHAPTER 12. *Āhnikā-bhēda.*—Differences in the daily ceremonies
- CHAPTER 13. *Āśaucha.*—The period of pollution.
- CHAPTER 14. *Karmayōga-paddhati.*—Religious rites.

At the end the manuscript contains a colophon which details the accomplishments of Chikkadēvarāja and gives a list of his conquests

Colophon.

among which are mentioned the following places : Chedamaṅgala, Maḷali, Paramati, Salem, Koṅgu, Dhārāpura, Māvaḷi, Dharmapurī, Kengēri, Vāmalūru, Bēvuhaḷḷi, Kunṇattūru, Keḷadi, Kandikere, Chikanāyakanabaḷḷi, Honnavāḷḷi, Sāratavaḷḷi, Turugere, Jaḍakadurga, Bijjāvāra, Maddagiri, Chennarāyadurga, Viraṇadurga, and Beṅgaḷūru.

PART V—INSCRIPTIONS. BANGALORE DISTRICT.

HOSKOTE TALUK.

Hosakôte Plates of the 12th year of the reign of the Ganga King Konganyadhi-râja (Avinîta) received from Madhvâchâr, school master, Hosakôte town. [Plate XXXIII—XXXIV.]

5 Plates with Elephant seal.

Size 6 7/10" × 2 1/5".

Sanskrit language and Old Kannaḍa characters.

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟು ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ಹೊಸಕೋಟೆ ಗ್ರಾಮದಲ್ಲಿರುವ ಮಧ್ವಾಚಾರ್ಯರಿಂದ
ಸಂಗ್ರಹಿಸಿದ ತಾಮ್ರಶಾಸನ, ಗಂಗರಾಜನಾದ ಅವಿನೀತನ ಶಾಸನ.

ಐದು ಹಲಗೆಗಳು. ಆನೆಯ ಮುದ್ರೆ.

ಪ್ರಮಾಣ 6 7/10" × 2 1/5"

ಸಂಸ್ಕೃತ ಭಾಷೆ. ಹಳಗನ್ನಡಕ್ಷರ.

ಮೊದಲನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ.

1. ಸ್ವಸ್ತಿ ಚಿಹ್ನವು ಗವತಾ ಗತ ಪುನ ಗಗನಾರೋಹಿನ ಪದ್ಮನಾರೋಹಿನ ಶ್ರೀ ಮಹಾಜ್ಞಾನವೇದಿಕೆಯಕುರಾಮಲವೈದ್ಯ
2. ಮಾವ ಭಾಸನ ಭಾಸ್ಕರಸ್ಯ ಸ್ವಭುಜವಚನಯ ಜನಿತ ಸುಜನ ಜನಪದಸ್ಯ ದಾರುಣಾರಿಗಿಣ
3. ವಿದಾರಣ ರಣೋಪಲಬ್ಧಿ ಪ್ರಣವಿಧೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನ ಸಗೋತ್ರಸ್ಯ ಶ್ರೀ
4. ಮಹೋಬ್ಬಣವಮ್ಮ ಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗತಗುಣಯುಕ್ತಸ್ಯ
5. ವಿದ್ಯಾವಿಕಿತ ವಿನಯಸ್ಯ ನಮ್ಯಕ್ಪಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯ ಪ್ರಯೋಜನಸ್ಯ

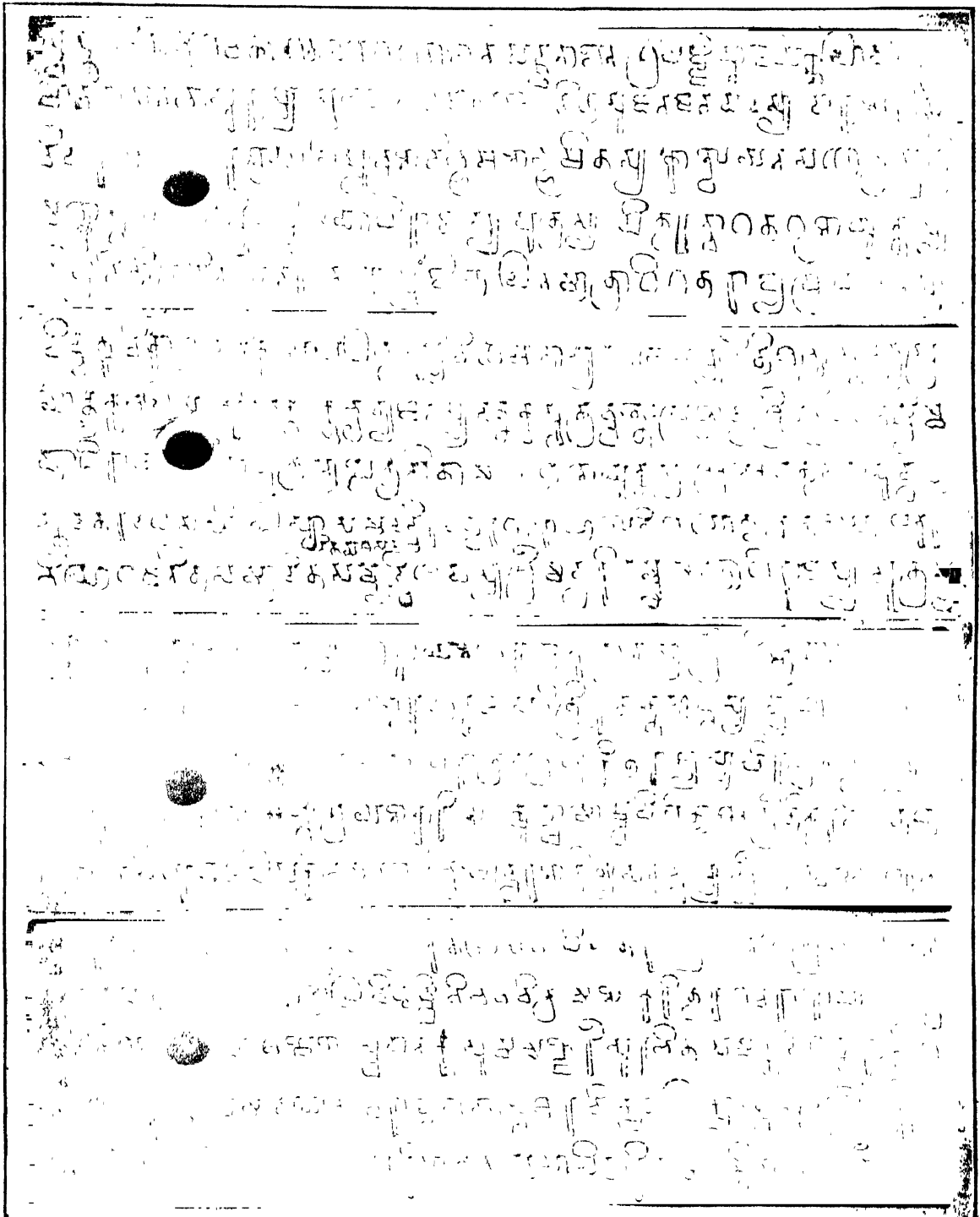
ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.

6. ವಿದ್ವತ್ಸವಿ ಕಾಣ್ವಾನ ನಿಕಷೋಪಲಭೂತಸ್ಯ ವಿಶೇಷತೋಷ್ಯನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತ್ರಪ್ರ
7. ಯೋಕ್ತಕುಶಲಸ್ಯ ಸುವಿಧಕ್ತಧಕ್ತ ಭೃತ್ಯಜನಸ್ಯ ದತ್ತಕನೂತ್ರ ವೃತ್ತೇಪ್ರಣೀತುಃ ಶ್ರೀಮನ್ಮಾಧವವಮ್ಮ ಮ
8. ಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪೈತ್ಯವಿತಾಮಹಗುಣ ಯುಕ್ತಸ್ಯ ಅನೇಕಚತುರ್ಧನ್ತ ಯುದ್ಧಾವಾ
9. ಪ್ರಚತುರುದಧಿಸಲ ಸ್ವಾದಿತ ಯಶಸಃ ಸಮದಧಿರದ ತುರಗಾರೋಹಣಾತಿಶಯೋತ್ಪನ್ನತೇಜಸೋ ಧನುರ
10. ಭಯೋಗಜನಿತ ಸಮಾದಿತಸಮ್ಮದ್ವಿಶೇಷಸ್ಯ ಶ್ರೀಮದ್ಧರಿವಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ

ಎರಡನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ.

11. ಗುರುಗೋಬ್ರಾಹ್ಮಣ ಪೂಜಕಸ್ಯ ನಾರಾಯಣಚರಣಾನು ದ್ವಾರ್ಪಿತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣು ಗೋಪಮಹಾಧಿ
12. ರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ರ್ಯಮ್ಬಕಚರಣಾವೈರೂಪ ರುಜಪವಿತ್ರೀಕೃತೋತ್ತಮಾಂಗಸ್ಯ ವ್ಯಾಯಾಮೋದ್ಯುತಪೀನ
13. ಕನಿಷ್ಠಭುಜಧ್ಯಯಸ್ಯ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮ ಕ್ರಯಪ್ರೀತ ರಾಜ್ಯಸ್ಯ ಚಿರಪ್ರವೃತ್ತಿಹೃದೇ
14. ಯ ಬಹುಸಹಸ್ರ ವಿನಗ್ಗಾಗ್ರಯಣಕಾರಿಣಃ ಕ್ಷುಣ್ಣಮೋಷ್ಯ ಪಿತೃತಾತನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾ
15. ರಾಸೇಃ ಕಲಯುಗಮುಲಪಂಕಾವಸನ್ನಧರ್ಮ ವ್ಯೋಷೋದ್ಧರಣಿ ನಿತ್ಯನನ್ನದ್ಯಸ್ಯ ಶ್ರೀಮಾಧವ ಮಹಾಧಿರಾಜ

HIOSAKOTE PLATES OF THE GANGA KING KONGANYADHIRAJA (AVINITA).



ಮೂರನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.

16. ಸ್ಯ ಪುತ್ರೇಣ ಜನನೀದೇವತಾಂಕ ಪರ್ಯುಂಕತಲ ಸಮಧಿಗತ ರಾಜ್ಯೇನ ನಿಜಪ್ರಭಾವ ಬಣ್ಣಿತ
17. ರಿಪುನ್ಯಪತಿ ಮಣ್ಣಿರೇ ನಾಬಣ್ಣಲವಿಳಿವ್ವಿ ವಿಧವವಿಕ್ರಮೇಣ ಕರಿತುರಗ ವರಾರೋಹಣ ಸೌಪ್ತ
18. ಮಜನಿತಗುಣವಿಶೇಷೇಣ ಸ್ವದಾನಕುಸುಮಮುಷ್ಣಾರಿ ಸುರಭಿತ ಸಮನ್ತದಿಗನ್ತರಾಭಿಗ
19. ತಬುಧಮಧುಕರಸಮುದಯೇನ ವರಾ ಬ್ಧನಾಪಾಬ್ಧ ಶರವಿಕ್ಷೇಪ ಲಕ್ಷಾಬ್ಧೇನ ಪ್ರಜಾಪರಿರಕ್ಷ
20. ಣೈಕದೀಕ್ಷಾಕ್ಷಪಿತಕಲ್ಮಷೇಣಾ ಪರಿಣತವಯಸಾಪಿ ಪರಿಣತಮತಿ ಸತ್ಯಸಮುದಾ ಪರಮ

ಮೂರನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ.

21. ಧಾರ್ಮಿಕೇಣ ಶ್ರೀಮತಾಕೊಬ್ಬಣ್ಣಧಿ ರಾಜೇನಾತ್ಮನಃ ಪ್ರವರ್ಧಮಾನ ವಿಜಯೈಶ್ಚಯೈಫ ದ್ವಾದಶೇಸಂವತ್ಸ
22. ರೇ ಕಾಶ್ತಿರ್ಕೇಮಾಸೇ ಶುಕ್ಲಪಕ್ಷೇತಿಥಾ ಪೂರ್ಣಿಮಾಸ್ಯಾಮ್ ಶಾನನಾಧಿಕೃತಸ್ಯ ಸಕಲಮನ್ತ್ರತನ್ತ್ರಾನ್ತರ್ಗ್ಗ
23. ತಸ್ಯ ವಿವಿಧಾಗಮಜಲ ಪ್ರಕ್ಷಾಲಿತ ವಿಶುದ್ಧ ಬುದ್ಧೇಃ ಸಿಂಹ ವಿಷ್ಣುಪಲ್ಲವಾಧಿರಾಜಸ್ಯ
24. ಜನನ್ಯಾ ಭರ್ತೃಕುಲಕೀರ್ತಿಜನನ್ಯಾರ್ಥ ಇತ್ಯಾತ್ಮನಶ್ಚದಮ್ಮಪ್ರವರ್ಧನಾರ್ಥಾ ಇಷ್ಟ ಪ್ರತಿಷ್ಠಾಪಿತಾಯ ಅರ್ಹದ್ವೇ
25. ವತಾಯತನಾಯ ಯಾವನಿಕ ಸಂಘಾನುಷ್ಠಿತಾಯ ಕೊರಿಕುನ್ದಭಾಗೇ ಪುಲ್ಲೂರನ್ನಾಮಗ್ರಾಮೇ

ನಾಲ್ಕನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.

26. ಮಹಾತಟಾಕ ಸ್ಯಾಧನಾತ್ ಮೂಲಾಭ್ಯಾಶೇ ಶ್ರಮಣ ಕೇದಾರಸಹಿತಂ ಸಪ್ತಕಣ್ಣುಕಾವಾಪ ಮಾತ್ರಂ
27. ಕ್ಷೇತ್ರಮ್ ಮಧ್ಯಭಾಗೇ ಪಶ್ಚಾಕಣ್ಣುಕಾವಾಪ ಮಾತ್ರಂ ಕ್ಷೇತ್ರಮ್ ಇಕ್ಷುನಿಷ್ಪಾದನಕ್ಷಮಮೇ
28. ಕನೊಟ್ಟ ಕ್ಷೇತ್ರಮ್ ಗ್ರಾಮಸ್ತಕ್ಷಿಣೇನ ಕಣ್ಣುಕಾವಾಪ ಮಾತ್ರ ಮೃದ್ರಮ್ ಉತ್ತರೇಣಾಡ ದ್ವಾ
29. ದಶಕಣ್ಣುಕಾವಾಪ ಮಾತ್ರಮಾರಣ್ಯ ಕ್ಷೇತ್ರಮ್ ದೇವಾಯತನ ಸನ್ನಿಕೃಷ್ಟ ಮೇಕಂ ವೇಶ್ವಚ
30. ಏತತ್ಸರ್ವಂ ಸರ್ವ ಪರಿಹಾರ ಪರಿಗೃಹೀತಮ್ ಪಾನೀಯ ಪಾತಪುರಸ್ಕರ ನ್ನತಂ ಯೋಸ್ಯ

ನಾಲ್ಕನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ.

31. ರೋಧಾ ತ್ವಮಾದಾದ್ವಾಪಿಹರ್ತೃ ನ ಪಶ್ಯ ಮಹಾಪಾತಕ ಸಂಯುಕ್ತೋಧವತಿ ಅಪಿಚಾಸ್ತಿನ
32. ತ್ವೇ ಮನುಗೀತಾ ಶ್ಲೋಕಾನುದಾಹರನ್ತಿ || ಸ್ತದತ್ತಾ ಮ್ಪರ ದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುನ್ದರಾಮ್
33. ಪಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ ಘೋರೇತಮಸಿ ವರ್ತತೇ || ಭೂಮಿದಾನಾತ್ಪರ ನ್ನಾನಂ
34. ನಥೂತನ್ವ ಭವಿಷ್ಯತಿ ತಸ್ಯೈವ ಹರಣಾ ತ್ವಾಪನ್ನ ಭೂತನ್ವ ಭವಿಷ್ಯತಿ || ಬಹುಭಿರ್ವೃನುಥಾ ದ
35. ತ್ವಾರಾಜಃ ಸಗರಾದಿಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ ಭೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತಸ್ಯತದಾಪಲಮ್

ಐದನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

36. ದೇವಸ್ಯನ್ತ ವಿಷಂ ಘೋರ ನ್ನ ವಿಷಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ ಹನ್ತಿ ದೇವಸ್ಯಂ ಪುತ್ರಪಾತ್ರಿಕಮ್ |
37. ಸ್ವನ್ಮಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಮ್ಭಮನ್ಯಾರ್ಥ ಪಾಲನಂ ದಾನಂ ವಾ ಪಾಲನಂ ವೇತಿ ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಮ್
38. ಅದ್ವಿದ್ವತ್ತಂ ತ್ರಿ ಭಿರ್ಭುಕ್ತಂ ಸದ್ವಿಶ್ವ ಪರಿಪಾಲಿತಮ್ ಏತಾನಿ ನವರ್ತನೇ ಪೂರ್ವರಾಜ ಕೃತಾನಿ ||
39. ಕುವರಾಲತ್ಯಪ್ಪ ಕಾರಸ್ಯ ಇಳಮ್ಪುಟುವಸ್ಯ ಪುತ್ರೇಣ ಪೇರನ್ನಾಮ ಲಖಿತಾಮ್ಪುಟಿಕಾ || ಶಿವಮಸ್ತು ||

I Plate back side—

- 1 ಸ್ವಸ್ತಿ ಜಿತಋಗವತಾ ಗತಧನಗಗನಾಭೇನ ಪನ್ನಾಭೇನ ಶ್ರೀಮಜ್ಜಾಹ್ನವೇಕುಲಾಮಲಯೋ
- 2 ಮಾವಭಾಸನಭಾಸ್ಕರಸ್ಯ ಸ್ವಭುಜಜವಜಯಜನಿತಸುಜನನಪದಸ್ಯ ದಾಹಣಾರಿಗಣ
- 3 ವಿಧಾರಣರಣೋಪಲಂಘವ್ರಣಾವಿಭೂಷಣಭೂಷಿತಸ್ಯ ಕಾಪ್ಪಾಯನ ಸಗೋತ್ರಸ್ಯ ಶ್ರೀ-
- 4 ಮತಕೋಘನಿವರ್ಮಧರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗತಗುಣಯುಕ್ತಸ್ಯ
- 5 ವಿಧಾವಿಹಿತವಿನಯಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನಮಾತ್ರಾಧಿಗತರಾಜ್ಯಪ್ರಯೋಜನಸ್ಯ

II Plate front side—

- 6 विद्वत्कविकाञ्चननिकषोपलभूतस्य विशेषतोप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्र
- 7 योक्तृकुशलस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रशृङ्गेः प्रणेतुः श्रीमन्माधववर्मम
- 8 हाधिराजस्य पुत्रस्य पैतृपितामहगुणयुक्तस्य अनेकचतुर्दन्तयुद्धाऽवा
- 9 तचतुरुदधिसलिलस्वादितयशसः समदक्षिरदतुरगारोहणातिशयोत्पन्नतेजसो धनुर
- 10 भियोगजनितसम्पादितसम्पद्विशेषस्य श्रीमद्वरिवर्ममहाधिराजस्य पुत्रस्य

II Plate back side—

- 11 गुरुगोब्राह्मणपूजकस्य नारायणचरणानुद्धयातस्य श्रीमद्विष्णुगोपमहाधि
- 12 राजस्य पुत्रस्य त्र्यम्बकचरणाम्मोरुहुरुजः पवित्रीकृतोत्तमाङ्गस्य व्यायामोद्धृतपीन
- 13 कठिनभुजद्वयस्य स्वभुजबलपराक्रमक्रयक्रीतराज्यस्य चिरप्रनष्टब्रह्मदे
- 14 यबहुसहस्रविसर्गाप्रयणकारिणः क्षुत्क्षामोष्ठपिशिताशनप्रीतिकरनिशितधा
- 15 रासेः कलियुगमलपङ्कावसन्नधर्मवृषोद्धरणनित्यसन्नद्धस्य श्रीमाधवमहाधिराज

III Plate front side—

- 16 स्य पुत्रेण जननीदेवतांकपर्य्यंकतलसमधिगतराज्येन निजप्रभावखण्डित
- 17 रिपुनृपतिमण्डलेनाखण्डलविलम्बिविभवविक्रमेण करितुरगवरांराहणसौष्ठ-
- 18 वजनितगुणविशेषेण स्वदानकुसुममञ्जरीसुरभितसमन्तदिगन्तराभिग
- 19 तबुधमधुकरसमुदयेन वराङ्गनापाङ्गशरविक्षेपलक्षाङ्गेन प्रजापरिरक्ष
- 20 गैकदीक्षाक्षपितकल्मषेणापरिणतवयसापि परिणतमतिस्त्वसम्पदा परम

III Plate back side—

- 21 धार्मिकेण श्रीमता कोङ्कण्यधिराजेनात्मनः प्रवर्द्धमानविजयैश्वर्य्ये द्वादशे संवत्स
- 22 रे कार्तिके मासे शुक्लपक्षे तिथौ पौर्णमास्याम् शासनाधिकृतस्य सकलमन्त्रतन्त्रान्तर्ग
- 23 तस्य विविधागमजलप्रक्षालितविशुद्धबुद्धेः सिंहविष्णुपल्लवाधिराजस्य
- 24 जनन्या भर्तृकुलकीर्तिजनन्यार्थञ्चात्मनश्च धर्मप्रवर्द्धनार्थञ्च प्रतिष्ठापिताय अर्हहे
- 25 वतायतनाय यावनिकसंघानुष्ठिताय कोरिकुन्दभागे पुल्लिङ्गरागमप्राप्ते

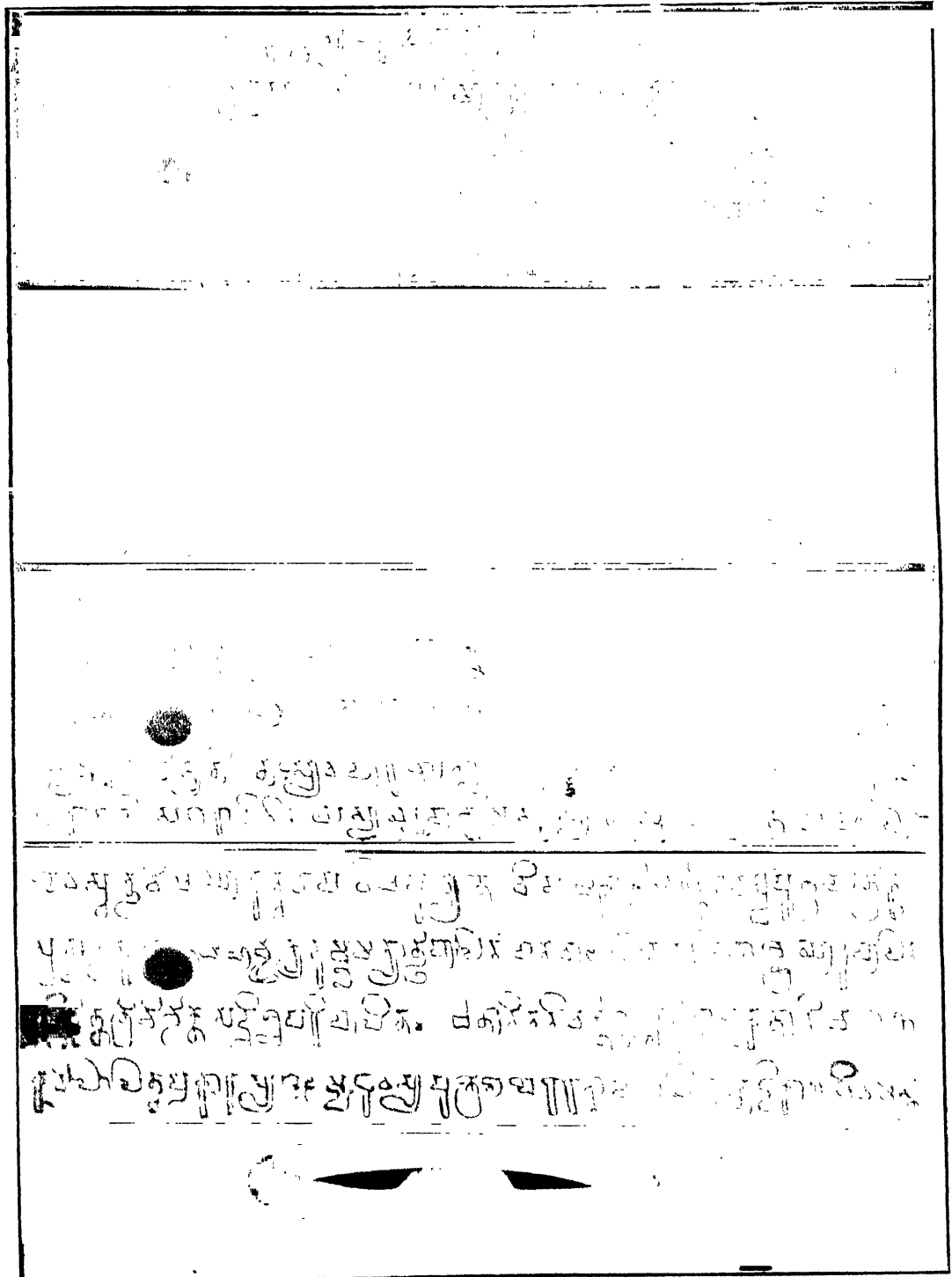
IV Plate front side—

- 26 महातटाकस्याधस्तात् मूलाभ्यांशे श्रमणकेदारसहितसप्तकण्डुकावापमात्रं
- 27 क्षेत्रम् मध्यभागे पञ्चकण्डुकावापमात्रं क्षेत्रम् इक्षुनिष्पादनक्षममे
- 28 कन्तोदक्षेत्रम् ग्रामन्दक्षिणेन कण्डुकावापमात्रम्पद्मम् उत्तरेण च द्वा
- 29 दशकण्डुकावापमात्रमारण्यक्षेत्रञ्च देवायतनसन्निकुष्टमेकं वेष्टम् च
- 30 एतत्सर्व्वं सर्व्वपरिहारपरिशृद्धीतम् पानीयपातपुरस्सरन्दत्तं योस्य

IV Plate back side—

- 31 लोभात्प्रमादाद्वापि हर्त्ता स पञ्चमहापातकसंयुक्तो भवति अपि चास्मिन्न
- 32 र्थे मनुगीताश्लोकानुदाहरन्ति ॥ स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्
- 33 षष्टिवर्षसहस्राणि घोरे तमसि वर्त्तते ॥ भूमिदानात्परन्दानं
- 34 न भूतञ्च भविष्यति तस्यैव हरणात्पापञ्च भूतञ्च भविष्यति ॥ बहुभिर्बहुधाव
- 35 दत्ता राजभिः सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तस्य तदा फलम्

HOSAKOTE PLATES OF THE GANGA KING KONGANYADHIRAJA (AVINITA) (contd)



V Plate front side—

- 36 देवस्वन्तु विषं घोरञ्च विषं विषमुच्यते विषमेकाकिनं ह्रीन्त देवस्वं पुत्रपौत्रिकम् ॥
 37 स्वन्दातुं सुमहच्छक्यं दुस्स्वमन्यार्थपालनं दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं
 38 अङ्गिर्हसं त्रिभिर्भुक्तं सङ्गिञ्च परिपालितम् एतानि न निवर्तन्ते पूर्वराजकृतानि च ॥
 39 कुबलालत्वष्टकारस्य इदम्पदुषस्य पुत्रेण परेरन्नामलिखिताम्पाटिका ॥ शिवमस्तु

Transliteration.

I Plate back

1. svasti jitaṃ bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-jāhnavēya-kulāmala-vyô-
2. māvabhāsana-bhāskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya dārunārigaṇa-
3. vidāraṇa-raṇōpalabdha-vraṇa-vibhūṣhaṇa-bhūṣhitasya Kāṇvāyana-sagō-trasya śrī-
4. mat-Kongaṇivarmma-dharimma-mahādhirājasya putrasya pitur-anvāgata-guṇa-yuktasya
5. vidyā-vihita-vinayasya samyak-prajāpālana-mātrādhigata-rājya-prayō-janasya

II Plate front

6. vidvat-kavi-kāñchana-nikashōpala-bhūtasya viśēshatō pyauvasēśhasya nīti-śāstrasya vaktrī-pra-
7. yōktrī-kuśalasya su-vibhakta-bhakta-bhṛitya-janasya Dattaka-sūtra-vṛitteḥ prapētuh śrīman Mādhava-varmma-ma-
8. hādhirājasya putrasya paitrī-pitāmaha-guṇa-yuktasya anēka-chaturd-dantayuddhāvā-
9. pta-chaturudadhi-salilā-svādita-yaśasaḥ samada-dvirada-turagā-rōhaṇa-tisayōtpanna-tējasō dhanur-a-
10. bhiyōga-janita-sampādita-sampad-viśēshasya śrīmad Harivarmma-mahādhirājasya putrasya

II Plate back

11. guru-gō-Brāhmaṇa-pūjakasya Nārāyaṇa-charaṇānu-ddhyātasya śrīmad-Vishṇugōpa-mahādhi-
12. rājasya putrasya Tryambaka-charaṇāmbhōruha-rujaḥ-pavitrikritōttamāṅgasya vyāyāmōd-vṛitta-pīna-
13. kaṭhina-bhuja-dvayasya sva-bhuja-bala-parākrama-kraya-kṛita-rājyasya chira-pranashta-brahma-dē-
14. ya-bahu-sahasra-visarggā-grayaṇa-kāriṇaḥ kshut-kshāmōshṭha-piśītāśana-pritikara-niśita-dhā-

15. rāsēḥ Kaliyuga-mala-paṃkāvasanna-dharmma-vṛishôddharāṇa-nitya-sannaddhasya śrī-Mādhava-mahādhirāja-

III Plate front

16. sya putrēṇa jananī-dēvatāmka-paryamka-tala-samadhigata-rājyēna nija-prabhāva-khaṇḍita-
 17. ripu-nṛpati maṇḍalēn Ākhaṇḍala-viḷambi-vibhava-vikramēṇa kari-turaga-varārôḥaṇa-sausṭṭha-
 18. va-janita-guṇa-viśēshēṇa sva-dāna-kusuma-manjarī-surabhita-samasta-digantarābhiga-
 19. ta-budha-madhukara-samudayēna varāṅganā-pāṅga-śara-vikshēpa-lakshāṅgēna prajā-pariraksha-
 20. paika-dīkshā-kshapita-kalmashēṇa-parinata-vayasāpi parinata-matisatva-sampadā parama-

III Plate back

21. dhārmikēṇa śrīmatā Kongaṇyadhirājēn [a] ātmanah pravarddhamāna-vijayaśvāryyē dvādaśē samvatsa-
 22. rē Kārttikē māsē śukla-pakshē tithau paurṇamāsyām śāsanādhikṛitasya sakala-mantra-tantrāntargga-
 23. tasya vividhāgama-jala-prakshālita-viśuddha-buddhēḥ Siṃhavishṇu-Pallavādhirājasya
 24. jananyā bharṭṛi-kula-kīrtti-jananyārtthañcha | ātmanascha dharmma-pravarddhanārtthañcha pratishṭhāpitāya Arhad-dē—
 25. vatāyatanāya Yāvanika-saṃghānushṭhitāya Korikunda-bhāgē Pulli-ūraṇnāma grāmē

IV Plate front

26. mahā-taṭākasyādhasṭāt mûlābhyāśē śramaṇa-kēdāra-sahita-sapta-kaṇḍukā-vāpa-mātram
 27. kshētram madhya-bhāge pañcha-kaṇḍukā-vāpa-mātram kshētram ikshu-nishpādana-kshamam ē-
 28. kan-toṭṭa-kshētram grāman dakhinēna kaṇḍukāvāpa-mātram padram uttarēṇa cha dvā-
 29. daśa-kaṇḍukāvāpa-mātram āraṇya-kshētrañcha dēvāyatana-sannikṛishṭam ēkaṃ vēsma cha
 30. ētat sarvvaṃ sarvva-parihāra-parigrihitam pāṇtya-pāta-purassaran dattam yōsya

IV Plate back

31. lôbhāt pramādāt vāpi harttā sa pañcha-mahāpātaka-samyuktô bhavati apichāsminn a-

32. rtthê manu-gîtâ-ślokân udâharanti ' sva-dattâm para-dattâm vâ yô
harêta vasundharâm
33. shashti-varsha-sahasrâni ghôre 'tamsi varttatê||bhûmidânat paran
dânam
34. na bhûtan na bhavishyati tasyaiva haraṇât pāpan na bhûtan na bha-
vishyati|| bahubhir vvasudhâ da-
35. ttâ rājabhiḥ Sagarādibhiḥ yasya yasya yadâ bhûmis tasya tasya tasya tadâ
phalam

V Plate front

36. dēvasvantu visham ghōran na visham visham uchyate visham êkaki-
nam hanti dēvasvam putra-pautrikam||
37. svan dātum sumahachchhakyaṁ dūṣkham anyârththa-pālanam dānam
vâ pālanam vêtî dānâ chchhrēyōnupālanam
38. adbhir ddattam tribhir bhuktam sadbhischa paripālita êtāni na nivarttantê
pûrvva-rāja-kṛitāni cha||
39. Kuvalāla-tvashtakārasya Ilaṁpaṭuvasya putrēṇa Pererannāma likhitām
paṭṭikâ|| śivam astu||

Translation.

Hail! Victorious is the adorable Padmanābha resembling the cloudless sky.

A sun in illumining the clear firmament of the illustrious Ganga family, possessed of a kingdom inhabited by righteous people and conquered by the force of his victorious arms, adorned with the wounds received during battles in which hosts of cruel enemies were cut down and belonging to the Kāṇvāyanasa-gôtra: the illustrious Kogaṇivarma-dharmma-mahādhirāja:—

His son.—Inheritor of the good qualities of his father, possessor of polite behaviour due to his learning, obtainer of sovereignty only for the sake of the good government of his subjects, a touchstone for testing the gold the learned and poets, specially skilled among those who expound and practise the science of polity in all its branches, possessed of well-distributed faithful servants, author of a commentary on Dattaka's aphorisms: the illustrious Mādhava-varma-mahādhirāja:—

His son.—Endowed with the good qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans, and acquired in many battles with elephants; possessed of lustre acquired from riding rutting elephants and horses; distinguished for the wealth gained by the use of the bow: the illustrious Harivarma-mahādhirāja.

His son.—Worshipper of gurus, cows and Brahmans, meditating on the feet of Nārāyaṇa: the illustrious Vishṇugôpa-mahādhirāja.

The late Rao Bahadur R. Narasimhachar while writing a short note on the Avānti Sundari kathā discovered by the Madras Oriental Manuscripts Library (M. A. R. 1920, p. 48) has indicated the contemporaneity of Avinīta's son Durvinīta with the Pallava king Simhavishṇu. The same note also indicates their contemporaneity with Kubja Viṣṇu Vardhana and Bhāravi. This fact of contemporaneity mentioned only in the literary record, has been for the first time epigraphically substantiated by this Hoskôṭe inscription.

Viṣṇuvardhana's court was established only after the conquest of Vengi in about 615 A. D. It may therefore be mentioned that Bhāravi came to this court in about 620 A. D.

Bhāravi is said to have passed from the court of Durvinīta to the court of Viṣṇuvardhana. And hence it may be presumed that Bhāravi lived in the court of Durvinīta in about 610 A. D.

It is very probable that Durvinīta ascended the throne in 605 A. D. as suggested by Dubreuil (Ancient History of Deccan, p. 107), R. Narasimhachar and others. Durvinīta ruled at least for 40 years since there is a grant made by him in the 40th year of his reign (M.A.R. 1912., p. 35).

Avinīta, the father of Durvinīta, must have, therefore, ruled before 605 A. D. Avinīta obtained sovereignty while he was still on the lap of his mother and this is sufficient to support the view that Avinīta must have ruled for a long time. A grant is made in the 25th year of his reign (M. A. R. 1911, p. 36). Assuming that Avinīta ruled for about fifty years, the date of his accession would be about 555 A. D.

The present śāsana belongs to the 12th year of the reign of Avinīta and so the date of this inscription would be about 567 A. D. or roughly about 570 A. D.

To mention the chronology of the Gangas, about 25 years may be assigned to the reign of Mādhava, father of Avinīta. This king Mādhava married the sister of Kadamba Kṛishṇavarman who appears to be the second of that name and not the first. The date that is assigned to Kṛishṇavarman II's reign is circa 550-565 (Ancient History of the Deccan, p. 95) and the date given to Mādhava II would be 530-555, assuming the usual 25 years of reign assigned to kings of doubtful chronology. Presuming the same approximate duration, Mādhava's father Viṣṇugôpa might have ruled from about 505 to 530 A. D. and his father Harivarman from 480 to 505 A.D. 480 A. D. is also the suggested date of Āryavarman's accession (*ibid.* p. 107) and therefore it has been inferred by some scholars that the two kings were identical.

While dealing with the genealogy of the Gangas we have mentioned that Āryavarman belonged to the Paruvi dynasty and that he was crowned by the Pallava king Simhavarman (M. A. R. 1933, pp. 122, 264). This division of the Ganga kingdom might have occurred about 480 A. D. and probably both Āryavarman and Harivarman might have ascended the throne simultaneously.

Genealogy of the Gangas.

Most of the inscriptions containing the genealogy of the Gangas mention the names of the rulers of this dynasty beginning with Kongaivarma and continued by Mādhava, Harivarma, Vishṇugōpa and so on (Konganir Mādhavas'chaiva, etc., M. A. R. 1930, p. 176). A second set of inscriptions, which furnish a different chronology from the one given above, mentions also a Mādhava whose father is Āryavarman whose father again was Mādhava.

The inscriptions giving the latter genealogical list are the Penukoṇḍa and the Beṇḍigānhalli plates mentioned by Dubreuil. The Niṭṭur plates also may be classed with these two inscriptions (M. A. R. 1930, p. 259). In these three plates king Mādhava definitely names his father as Āryavarman and certainly these inscriptions are not spurious.

In the other genealogical list, king Mādhava who is also known as Mādhava Taḍangāla has definitely mentioned the names of his father and grandfather as Vishṇugōpa and Harivarma respectively.

It may be possible to identify Āryavarman or Ayyavarman with Harivarman. But the two Mādhavas cannot be taken to be the same king since one of them recognises Āryavarman as his father and the other's father is Vishṇugōpa. Mistakes can never appear when kings definitely mention the names of their own fathers.

The genealogical list mentioned in the Śringēri, Gummaṛeḍḍippura, Kūḍlūr, Kereḡālūr and other inscriptions of the type mentioned above refers to the Ganga kings of Talkāḍ. The other set is found in the Tunkur District, and round about and refers to the Paruvi kingdom.

Dubreuil has suggested that there were two dynasties, the first being the Gangas of Talkāḍ and the other the Gangas of Paruvi (Early History of the Deccan, p. 105). The division of the Ganga kings into two dynasties is inevitable, since all the kings mentioned in the several inscriptions as belonging to the Ganga or Jānhavēya dynasty cannot be grouped under one single dynasty.

The Ganga kings Āryavarman and Mādhava mentioned in the Penugoṇḍa and other plates have been successively crowned by the Pallava kings Simhavarman and Skandavarman respectively.

The Sanskrit work Lōkavibhāga has enabled us to fix the date of the Pallava king Simhavarman whose 22nd year of reign was S' 380 or A. D. 458. So this king Simhavarman ascended the throne in 437 A. D. (M. A. R. 1910, p. 46.)

About 480 A. D. the Pallavas aided the Gangas in their fight with the Kadambas (Halsi plates, Ind. Ant. Vol VI, page 25). As suggested by Dubreuil it is highly probable that Āryavarman was crowned king after the war with the Kadambas. It is also possible that Āryavarman was the son-in-law of Simhavarman, since Simhavarman had so much of interest in him as to give him a kingdom. By about 480 A. D., the date which is suggested to be the date of Āryavarman's accession, the

Pallava king Simhavarman had ruled for over forty-two years. Mâdhava, son of Āryavarman, is also called Simhavarman, probably after his maternal grandfather, the Pallava king of the same name and perhaps also be in recognition of the meritorious service rendered by the Pallava king Simhavarman who assisted the Gangas in their fight with the Kadambas and also in crowning Āryavarman.

In view of these facts the genealogical list suggested by Dubreuil in his *Ancient History of the Deccan* (page 107) may be accepted as the most approximate genealogy of the different Ganga kings.

Pallava Queen Mother.

Another point to be noted in the inscription is the consecration of a Jaina temple by the mother of the Pallava king Simhavishṇu for which temple a grant has been given by the Ganga king Avinīta. The inscription only mentions her relationship with the Pallava king Simhavishṇu as his *jananī* (mother). No relationship has been mentioned between the Ganga king Avinīta and the mother of Simhavishṇu though he makes a grant for the temple caused to be built by her. The place where the temple was constructed is not definitely stated in the inscription. But the only thing definitely known is the grant of some lands in the village Pulliūra or Pulliyūr for the temple in the Korikundabhāga. The description of a house in line 29 given also to the donee near the temple (*dēvāyatana*) makes it very probable that the Jaina temple was situated in Pulliyūr.

Korikunda is also mentioned in the *Nonamangala* plates of Avinīta where he is stated to have made a gift of land to Jaina temples on the advice of his Jaina preceptor (E. C. 10 Malur 72). The Jaina temple caused to be built by the mother of Simhavishṇu must have been situated in the above village Pulliyūr which certainly was in the Ganga territory. If the temple was constructed in the Ganga territory in the village Pulliyūr, a question arises as to the intention of Simhavishṇu's mother in building the temple in a place belonging to a different dynasty and not within the territory belonging to her own Pallava family. It is a little out of the way for kings or other members of a royal family to build structures outside their own territory. Hence it is probable that the mother of Simhavishṇu was a native of the Ganga territory near about Pulliyūr. She is said to have built the temple for the glory of her husband's family as well as for her own merit. She was evidently a Jaina. The Pallava kings seem to have been generally the devotees of Vishṇu or Śiva. We know that Avinīta made grants to Jaina temples under the advice of his Jaina teachers. It is possible to infer that Simhavishṇu's mother was related to the Ganga family though it is difficult to understand why the Ganga king does not mention any relationship with her.

HASSAN DISTRICT.

ARSIKERE TALUK.

At the village Kittankere in the hobli of Kapikatte, on a stone lying before the ruined Siva temple.

Size 6' x 3'.

Kannada Language and characters.

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು ಕಣಕಟ್ಟೆ ಹೋಬಳಿ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದ ಪಾಳು ಶಿವಾಲಯದ ಮುಂದೆ
ದಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' x 3'.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂ
2. ಧ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೆ || ಶಂಕರಸ್ಯಕತಿತಾಕಧಾರಸಂ
3. [ಚಂ] ದ್ರಶೇಖರ ಗುಣಾನುಕೀರ್ತನಂ ನೀಲಕಂಠ ತವಪಾದಸೇವನಂ ಸಂಧವಂತಿ ಮಮ ಜನುಮ [ಜನ್ಮನಿ]
4. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾಶ್ರಯಂಶ್ರೀ ಪ್ರೀದೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
5. ಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಧರಣಂ ಶ್ರೀ
6. ಮತು ಧೂರೋಕ್ತಮಲ್ಲ ಸೋಮೇಸ್ವರದೇವರು ವಿಜಯ ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿ
7. ವ್ರದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲಸುತ್ತಮಿರೆ
8. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಞ್ಚ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಿಳೇಶ್ವರ ತ್ರಿಧುವ
9. ನ ಮಲ್ಲ ಎದೆಯಂಗ ಪೊಯಿಸಳ ದೇವಗ್ಗಂ ಎಚಲ ದೇವಿಯಗ್ಗಂ ಮುದಿತೋ
10. ದಿತ ಮಾಗಲು ಪುಟದರು ಬರಾಳು ಪೊಯ್ಯಳದೇವನು ಬಿಟ್ಟ ದೇವನು ಉದಯಾ
11. ದಿತ್ಯದೇವನುಂ ಆ ವಿಷ್ಣು ವರ್ಧನ ದೇವನ ಪ್ರತಾಪ ಮೆಂತೆಂದಡೆ || ಸ್ವಸ್ತಿ ಸಮಧಿ
12. ಗತ ಪಞ್ಚ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಿಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವ
13. ರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಸಮ್ಯಕ್ ಚೂಡಾಮಣಿ ಮರೆ
14. ಪರೋಕ್ಷಂ ದ್ವಾನೇಕನಿಜ ನಾಮಾವಳಿಸಮೇತರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮಂ
15. ಣ್ಣಿಳೇಶ್ವರಂ ತ್ರಿಧುವನಮಲ್ಲ ತಳಕಾಡುಗೊಂಡ ಧುಜಬಳ ವೀರಗಂಗಹೊಯ್ಯ
16. ಳ ದೇವರು ಗಂಗವಾಡಿ ತೊಂಭತ್ತಲು ಸಾಸಿರಮುಮಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರ
17. ತಿಪಾಳನಂ ಮಾಡಿ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತ ಮಿಷ್ಠ್ಣಲ್ಲ ಸ್ವಸ್ತಿ ಶ್ರೀಮ
18. ನೃಹಾಸಾಮಂತ್ರ ಚೆಳಿಯೆರೆಯಂಗಂ ಸೋವವೆ ನಾಯಕಿತಿ ಯಗ್ಗಂ ಪುಟ್ಟಿದ ಸುಪುತ್ರಂ
19. ಸಾಮಂತ್ರ ದೇವಯ್ಯಂ ಅಸಾಮಂತದೇವಯ್ಯಂಗಂನಾನವೆ [ನಾಯಕಿ] ತಿಯಗ್ಗಂ
20. ಮುದಿತೋದಿತ ವಾಗಲು ಪುಟ್ಟಿದರು ಸಾಮಂತ್ರ ಮಾಚಯ್ಯನು ನು
21. ಸಾಮಂತ್ರ ಚೋಳಯ್ಯನು ಸಾಮಂತ್ರ ಹುಳ್ಳಯ್ಯನುಂ ಆ ಶ್ರೀಮನು ಮಹಾಸಾಮಂತ್ರ ಚೋಳ
22. ಯನಪ್ರತಾಪ ಮೆಂತೆಂದಡೆ | ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದಮ ವೀರಲ
23. ಕ್ಷ್ಮೀ ಕಾನ್ತಂ ತುರುಕರೇವಂತ ಪರಬಳ ಕ್ರಿತಾಂತಂ ಗಂಡರೇವ ರ ಗಂಡಗೋ
24. ತ್ರಪವಿತ್ರ ಪರಾಂಗನಾ ಪುತ್ರ ದಾಯಿಗ ಮುರಾರಿ ಯಾದ ದುರ್ಬ್ಬಧಂದಾ
25. ಯಿಗ ದುಟ್ಟರ ಗಂಡ ಇದುಗೂರ ದೇವೀಲಬ್ಧವರ ಪ್ರಸಾದ ಕುಳವನ ವಿಕಾಸ
26. ಚಂದ್ರಸದಾನಂದ ಭೋಗನಾಗೇಂದ್ರಗ ದೈ ತಪ್ಪೆತಪ್ಪುವ ಎ
27. ನ್ತುಮೊಪ್ಪುವಂ ಮೈರಿಮನೋಥಂಗ ಅಯ್ಯನ ದೇವಪಾದಾರಾಧಕಂ ನಾಮಾವ

28. ಇಲಸಮೇತರಪ್ಪ ಶ್ರೀಮನು ಮಹಾನಾವಂತ ಚೋಳಯ್ಯಂ . . . ಗಲಸರು ಬಾಣವುರಂಸೊ
29. ಉಲಮಾವು ಹೆಣ್ಣಿಯೆಗದೆ ಹಂದರಹಾಳು ಕಿತ್ತನಕೆಡ ಬೀಡಿಕೆಯಾಗಿ ನುಬಸಂಬ
30. ಥಾ ವಿನೋದದಿನಡೆಯುತ್ತಮಿರೆ ಚಾಳುಕ್ಕ ಪಿಕ್ರಮಕಾಲದ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಜೇಷ್ಠ
31. ದ ಮವಾಸೆ ಸೋಮವಾರದಂದು ತಂಮುಣ್ಣ ಮಾಚೆಯನಾಯಕಂಗೆ ಪರೋಕ್ಷವಿನಯಮಂ
32. ಮಾಡಿ ನಿವಾರೆಯ ಮನೆತ್ತಿನಿ ಮಾದೇವರ ಸ್ನಾನನಿವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಗಂಬಿಟ್ಟಗದ್ದೆ ದೇವಾಲ್ಯದಿಂ
33. ಪಡುವ ತೋಟದಿಂತೆಂಕು ಖ ಕೊಂ ಕನಕೇಸ್ವರದೇವರ ಸ್ನಾನ ನಿವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಗಂ ಬಿಟ್ಟಗದ್ದೆ
34. ಬಂ ಕೊಂ *ಮೂಲಸ್ಥಾನ ದೇವರಸ್ನಾನ ನಿವೇದ್ಯಕ್ಕಂ ಬಿಟ್ಟಗದೆ ಬಂ ದೆವ್ವಲೆಲೂಂ ಮೂಡಣ ಹಳು (ದು?) ವ
35. ಬಾಣುರದ ದೇವರಿಗೆ ಗದ್ದೆ ಅಲ್ಲ ಬ ಖ ಹೆಣ್ಣಿಯೆಗದೆಯ ದೇವರಿಗೆ ಅಲ್ಲ ಗದ್ದೆ ಬಂ ಸೊಲಮಾವಿನದೇ
36. ವರಿಗೆ ಅಲ್ಲ ಗದ್ದೆ ಬಂ ಇನ್ನಿ ಧರ್ಮಮ ನಾರೋರ್ವರು ತಪ್ಪದೆ ಪ್ರತಿಪಾಳಿಸುವರಪ್ಪಡಿ ಗಂಗೆ ವಾರಣಾಸಿ
37. ಕುರುಕ್ಷೇತ್ರ ಪ್ರದಾಗೆಯಲು ನಾಯರ ಕವಿಯ ಕೋಡುಕೊಳಗ ಪೊನ್ನಲ:ಕಟ್ಟಿನ ಚತುರ್ವೇದವಾ
38. ರಗರಪ್ಪ ಒ್ರಾಹ್ಮಣರಿಗೆ ದಾನಮಾಡಿದ ಫಳಮಕ್ಕು ಈ ಧರ್ಮಮ ನಾರೋರ್ವರಳಿದರಪ್ಪಡಿ ಅತೀ
39. ತ್ತದರಾ ಕವಿಯು:ಮನಾ ಬ್ರಾಹ್ಮಣರು:ಮಂ ಕೊಂದ ಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತ ವಾ
40. ಯೋಹರೇತ ಮನುಂಧರಾಂ ಪಪ್ಪಿರ್ಪುರಪ ಸಹಸ್ರಾಣಿ ಇಷ್ಟಾಯಾ ಜಾಯತೆ

Transliteration.

1. namas tunga-siraś-chumbi-chandra-chāmara-chāraṇa trailōkya-nagarā-ram-
2. bha-mūla-stambhāya Śaṁbhavaḥ Śaṁkarasya katitā kathārasaṁ
3. [Cham] draśēkhara-guṇānukīrtanaṁ Nīlakamṭha tava pāda-sēvanaṁ sambhavanti mama januma [janmani]
4. svasti samasta-bhuvanaśrayaṁ śrī-prithvī-vallabhaṁ mahārājādhirāja paramā-
5. śvaraṁ paramabhaṭṭārakaṁ Satyaśrayakuḷatilakam Chālukyābharaṇaṁ śrī-
6. matu Bhūlōkamalla Sōmēśvara-dēvaru vijayarājyaṁ uttarōttarābhi-
7. vridhī pravarddhamānam ā-chamdrārka tārāmbaram salisuttamire
8. svasti samadhigata-paṇcha-mahāśabda mahāmaṇḍalēśvara Tribhuva-
9. namalla Yereyanga Poyisaḷadēvarggaṁ Ēchaladēviyarggaṁ muditō-
10. ditamāgalu puṭidaru Ballālu-voysaḷadēvanu Bittidēvanu Udaya-
11. dityaḍēvanuṁ ā Vishṇuvarddhana-dēvana pratāpamēntendadeḥ svasti samadhi-
12. gata panchamahāśabda mahāmaṇḍalēśvaraṁ Dvārāvātī-pura-va-
13. rādhīśvaraṁ Yāḍavakuḷāmbara-dyumaṇi samyaktachūḍāmaṇi Male-
14. parolgaṇḍādyanēka-nija-nāmaśvalī-samētarappa śrīman malā-maṇ-
15. ḍalēśvaraṁ Tribhuvanamalla Talakādu-guṇa bhujabala Viraganga-hoysa-
16. ḷa dēvaru Gangavāḍi-tombhattaru-sāsiramumaṇa dushṭa nigrāha śiṣṭa pra-
17. tipāḷanaṁ māḍi sukha-sampkathā-vinōdadiraṁ rājyaṁ geyvuttanuirpulli svasti śrīma-

ಈ ಅಕ್ಷರಗಳ ಮೇರೆ ಕಲ್ಪವಲ್ಲ ಎರಡು ಗೆರೆಗಳಿಂದ ಹೊಡೆದಿದೆ.

18. n mahāsāmanta Cheliyareyaṃgam Sōvave-nāyakitiyarggam puṭṭida
suputram
19. sāmanta Benavayyaṃ Sântave [nāyakiti] yarggam
20. muditōditamāgalu puṭṭidaru sāmanta Māchayyanu
21. sāmanta Chōlayyanu sāmanta Huḷlayyanu ā śrīmanu mahāsāmanta
Chole-
22. yana pratāpam emtemdaḍe¹svasti samadhigata-pancha-mahâ-śabda ma
. vīrala-
23. kshnikāntam turuka-Rēvamta parabala-kritāntam gaṇḍa rēva
. ra gaṇḍa gô-
24. trapavitra parāṅganâputra dāyiga-murâri yāda durllabham
da-
25. yiga duṭṭaragaṇḍa Idugûra-dēvi-labha-vara-prasāda kuḷavana-vikāsa-
26. chandra sadānanda bhōga-Nāgēndra ga dya
tappe tappuva e-
27. ntumoppuvaṃ vairi-manôbhanga Aiyyanadēva-pādârādhakam nîmāva-
28. lî- samētarappa śrīmanu mahāsāmanta Chōlayyaṃ . . . galûru
Bānavuram So-
29. ṛalamāvu Heṇneyageṛe Handarahālu Kittanakere biḍikeyāgi sukha-
samkha-
30. thā-vinôdadi naḍeyuttamire Chālukyavikrama-kālada Pāridhāvi-sam-
vatsarada Jēshṭha-
31. damavāse Sōmavāradandu tammmaṇṇa Mācheyanāyakamge parōksha-
vinayamaṃ
32. mādî sivāleyaman ettisi Mādēvara snāna nivēdyakkam namdādīvigegam
biṭṭa gadde dēvālyadiṃ .
33. paḍuva tōṭadiṃ tenka kha 3 ko 10 Kanakēsvaradēvara snāna nivēdyakkam
namdādīvigegam biṭṭa gadde
34. kha 1 ko 10 Mûlasthāna* dēvara snāna nivēdyakkam biṭṭa gadde kha 1
beddale ûriṃ mûḍaṇa haḷuva
35. Bāṇaurada dēvarige gadde alli kha 3 Heṇneyageṛeya dēvarige alli gadde
kha 2 Soraḷamāvina dē-
36. varige alli gadde kha 2 inti dharmmaman ârorvvaru tappade pratipāli-
suvar appaḍe Gange Vāraṇāsi
37. Kurukshētra Prayāgeyalu sāyira kavileya kōḍu koḷaga ponnalu kaṭṭisi
chaturvvēda-pā-
38. ragarappa Brāhmaṇarige dāna māḍida phaḷamakku î dharmmaman
ârorvvar aḷidar appaḍe â tî-

* These words have been crossed over.

39. rtthadal a kavileyuman â Brâmhaṇarumaṁ konda pâtakan akku svadat-
taṁ paradatta [m] vâ
40. yô harêta vasundharâṁ shashîr-vvarisha-sahasrâṇi ishṭâyâ jâyate

Translation.

Praise of Śambhu.—

May I have in every birth the pleasure of listening to the stories of Śankara, of praising the good qualities of Chandraśêkhara and of devotion to you, O Nilakaṇṭha.

Be it well. The refuge for the whole universe, favourite of the goddess of prosperity and of earth, king of kings, supreme lord, the supreme bhaṭṭaraka, ornament to Satyâsraya family, a jewel among the Châlukyas, Bhûlôkamalla Sômêsvara-dêva's victorious kingdom was ever increasingly prospering to last for as long as the sun, moon and stars endure:—

Be it well. To the increasing prosperity of the obtainer of the five great sounds, mahâmaṇḍalêśvara Tribhuvanamalla Ereyanga Hoysaḷadêva and Êchaladêvi were born Ballaḷu Hoysaḷadêva, Biṭṭidêva and Udayâdityadêva.

The prowess of that Viṣṇuvardhanadêva is as follows:—Be it well. The obtainer of the five great sounds, mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvatîpura, a sun in the firmament the Yâdava race, crest jewel of righteousness, lord over Malepas—possessed of these and many other titles, the mahâmaṇḍalêśvara Tribhuvanamalla, capturer of Talakâḍu, Bhujabala Viraganga Hoysaḷadêvar was ruling the Gangavâdi ninety-six thousand punishing the wicked and protecting the righteous in peace and comfort:—

Be it well. Sâmantha Benavayya was the son of the mahâ-sâmantha Cheliyareya and Sôvave Nâyakiti. That Sâmantha Benavayya had by his wife Sântave Nâyakiti, three sons:—Sâmantha Mâchayya, Sâmantha Chôlayya and Sâmantha Hullayya

The greatness of Mahâsâmantha Chôleya:—Be it well. The obtainer of the band of five great musical instruments, lord of the goddess of valour, a Rêvanta to horses, a Yama to enemy troops, the purifier of his gôtra, son to others' wives, a Murâri to dâiyigas (rivals) punisher of wicked dâiyigas (rivals), obtainer of the favour of the goddess of Iḍugûr, a moon in causing to expand the lilies , ever cheerful, a Nâgêndra (Śêsha) in enjoyment of pleasures, punisher of those who go wrong, ever righteous, bringer of unhappiness to the minds of enemies, worshipper of the feet of Ayyana-dêva:—possessed of these and other attributes, mahâsâmantha Chôleya was ruling in

peace and wisdom the places given to him to rule, viz . . . Bāṇavara, Soṛilamāvu, Henṇeyageṛe, Handarahālu, and Kittanakere : —

During the period of Chālukya Vikrama, in the year Paridhāvi, on the new moon day of Jyêshṭha, on Monday :—(Chōḷeyanāyaka) built a Śiva temple in memory of his deceased elder brother Māchayanāyaka and for the daily baths and food offering to the above god and for perpetual lamps he granted a rice land of the sowing capacity of 3 khaṇḍugas and 10 koḷagas to the south of the garden to the west of the temple. For the baths and food offerings of the god Kanakêśvara he gave a rice land of the sowing capacity of 1 khaṇḍuga and 10 koḷagas. For the baths and food offerings of the god Mūlasthānadēvaru rice land of the sowing capacity of 1 khaṇḍuga and dry land in the forest? (haḷuva) to the east of the village. For the god of Bāṇavara, wet land of the sowing capacity of 3 khaṇḍugas therein (in that village). For the god of Henṇeyageṛe, wet land of the sowing capacity of 2 khaṇḍugas therein. For the god of Soṛilamāvu, wet land of the sowing capacity of 2 khaṇḍugas.

Those who unfailingly maintain this charity will get the merit of giving away in Gange, Vāraṇāsi, Kurukshêtra and Prayāge a thousand cows with their horns and hoofs covered with gold to the Brahmans well versed in the four vêdas. Those who destroy this charity will incur the sin of slaying in those sacred places those Brahmans.

He who seizes land given away by himself or by others will be born for sixty thousand years in ordure.

Note.

This record is of one of the instances of inscriptions in which the Hoysala kings acknowledge the suzerainty of the Chālukya kings.

It belongs to the reign of the Hoysala king Vishṇuvardhana and is dated in the year Paridhāvi in Chālukya Vikrama Era, in the new moon day in the month of Jyêshṭha with a Monday. The only Paridhāvi occurring in the reign of Vishṇuvardhana is Ś 1054 and taking this year the date becomes equivalent to June 15, 1132 A.D. which however is a Wednesday and not Monday. In case the new moon day at the beginning of the month of Jyêshṭha is taken the date corresponds to 16th May 1132 which is a Monday as stated in the grant. The overlord of the Hoysala king is named as Bhûlôkamalla Sômêśvara, the Western Chalukya king who ruled between 1126 and 1138.

The record relates to the grant of some lands to a few Śiva temples at the villages Bāṇavara (same as the present Bāṇāvâr near Arsikere), Soṛilamāvu, Henṇeyageṛe and Kittanakere (where the inscription is found). The donor is named Mahāsāmanta Chōḷeya, son of Mahāsāmanta Benavaya. This Chōḷeya seems to be referred to in a record at Śankaranahalli. [Arsikere 56.]

The usual imprecations are found at the end.

At the village Śankaranahalli in the hobli of Kanikaṭṭe on the 1st viragal
near the Īśvara temple.

Size 3' × 2'—6".

Kannada language and characters.

ಅದೇ ಕಣಕಟ್ಟಿ ಹೋಬಳಿ ಶಂಕರನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ
೧ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'—6".

I. ಅಡ್ಡಪಟ್ಟಿ.—

1. ಶ್ರೀ ವಿಕಾರಿಸಂವತ್ಸರದ ಚೈತ್ರನು ೫ ಅ ಶ್ರೀಮನಃಪುಹಾವಡ್ಡ ಬೃಹಹಾರಿ ದೇಸಿ
2. ಮಲೆಯಾಳ ಸಂಬರಸೆಟ್ಟಿಯರಳಿಯ ಸಂಬರಚ್ಚಪಣಕರುಂಜ (ವಿಮಾನದಕಮಾನಿನಲ್ಲ) ಗೆಚ್ಚನಾ
3. ಯರೂಂ ಹುಳಿಯಲು
4. ಕೆನವೆಯ ದೊಮ್ಮನ ಕೊಲುವಲ್ಲ ಮ
5. ಗರೆ ನಾಡು ಹಳದೆಗೆದು ಬಂದು ಸಂಬ
6. ರ ಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯಲು ಬಂದಿದ್ದಲ್ಲ ಮಲೆಯನಾ
7. ಯಕ ಮುಖ್ಯವಾದ ಹದಿನೆಂಟು ಕೊಟ್ಟದಾಳು ಬಂ

II. ಅಡ್ಡಪಟ್ಟಿ.—

8. ದು ಸಂಬರ ಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯ ತುಣುವತಾ
9. ಗಿದ್ದಲ್ಲ ಅ ಸಂಬರ ಚ್ಚಪಣಕರುಂ ಜಕಚ್ಚನಾರುಂ ಕಾದಿಹಲು
10. ರೊಡನೆ ತಳುತಿಡುದು ಹತ್ತಿಪ್ಪತ್ತಕೊಂದು ತುಣು
11. ವಂ ಮಗುಳ್ಳಿ ಸ್ವರ್ಗಸ್ತರಾದರು ಓನನಮುಪಿವಾಯ
12. ಅವರಿಗೆ ಉಂಣ್ಣಿಕೊರಿಸೆಟ್ಟಿ ನಿಲ್ಲದ ವಿರಗಲ್ಲು.

"

Transliteration.

1. śrī Vikāri-saṁvatsarada Chaitra su 5 Ā śrīmanu mahāvadda-byavahāri Dēsi-
2. Maleyāḷa Saṁkharasetṭiyar-aḷiya Saṁkhara-Chchapaṇikaruṁ Jagechcha-
- na-
3. yarum Huḷiyāḷu
4. Kesaveya Bommana koluvalli Ma-
5. garenāḍu haḷi degedu bandu Saṁkha-
6. rasetṭiyahalliyalu bandidalli Maleyanā-
7. yaka mukhyavāda hadinēṁṭu koṭṭadāḷu baṁ-
8. du Saṁkharasetṭiyahalliya turuva tā-
9. gīdalli ā-Saṁkhara-Chchapaṇikaruṁ Jakaachchanāruṁ kādi haḷaba-
10. roḍane taḷutiṇṇidu hattippatta kondu turu-
11. vaṇi maguḷchi svarggastar āḍaru ōṁ nama Sivāya
12. avarige Uṇnikorisetṭi nilsida viragallu.

Translation.

On Sunday the 5th lunar day of the bright half of Chaitra in the auspicious year Vikâri :—

On Sankhara Chchapanîkar, *aliya* (son-in-law or nephew) of the *mahâ-vadâ-vyavahâri* (chief of merchants) *deśi-Maleyâla* Sankharasetṭi and Jagechchanâyar slaying Kesaveya Bomma at Huliyârû and on the Magarenâdu (inhabitants) leaving their villages and occupying Sankharasetṭiyahallî and on the warriors (âlu) of the eighteen *kottas* (divisions) with Maleyanâyaka as their head coming and attacking the cattle of Sankharasetṭiyahallî :—

The above Sankhara Chchapanîkar and Jagechchanâr fought, encountered several, pierced, killed ten to twenty (of their opponents), recovered the cows and attained heaven.

Om namaś Śivâya (salutation to Śiva).

For them Uṇṇikoriṣeṭṭi set up this viragal.

Note.

This is a viragal record of the village Sankharasetṭiyahallî now called Śankaranahallî. It recounts the exploits of two persons one of whom seems to have been related to the chief of Malayâla merchants. Both the names of the persons Sankhara Chchapanîkar and Jagechchanâyar indicate their foreign descent.

No king is named. The date is not expressed in terms of Śaka era. The details given are Vikâri sam. Chaitra śu 5 Âdivâra. The characters seem to indicate the close of the 13th century. Taking Ś 1221 Vikâri as the year of the record, the date corresponds to 8th March 1299 A. D. a Sunday as stated in the record. No king is named but the record seems to belong to the Hoysala times.

Nothing is known about Kesaveya Bomma who is said to have been slain at Huliyârû by the above warriors. Huliyâr is a village in the Chikkanâyakanahallî Taluk, Tumkur District.

4

At the same place on a 2nd viragal.

Size 2'—6" × 2'—0"

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೨ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೨'—೬" × ೨'—೦".

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಶ್ರೀ ಎಕ್ಕುತ ಸಂವತ್ಸರದ ಪಾ
2. ಲ್ಲನ ಶು ೫ ಆ ಚಿನ್ನುಗೊಂದನ ಮಕ್ಕಳು

2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

3. ಮಾದೆಯ ಹಂಹರಂಗಳು ಸಂಕರ ಸೆಟ್ಟಿಯಹಳ್ಳಿ
4. ಯತುಪುರಿಯಲು ಹರಿದು ಸ್ವರ್ಗಸ್ತನಾದ
5. ನು ಆ ಮಾದೆಯಪ್ಪಗಾಡ

3ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

6. ನ ಹಳ್ಳಿಯ ದಾರಿಯಲು ಕಳ್ಳರು ತಾಗಿ
7. ಸ್ವರ್ಗಸ್ತನಾದನು ಆ ಮಗ ಚಿನಯ
8. ನಿಲನಿದ ವೀರಕಲು

Note.

This and the succeeding viragal inscriptions are similar to the previous record and are found at the same place and seem to belong to the same period.

The present record gives the exploits of two persons Mâdeya and Harihara, sons of Chinachigaundā. The first, of these, namely, Mâdeya is said to have fought and died during an attack on the cattle of the village Sankarasetṭiyahalli, the present Sankaranahalli. The second, viz, Harihara is stated to have fought with robbers on the road to Tippagaundāna-halli and died.

The present viragal is stated to have been set up by Chinaya, son of Harihara. There is some confusion in the wording of the inscription.

The date of the record is given as Vikrutu sam. Phālguna sū. 5 Â. Taking the year Ś 1212 Vikruti as the year meant, the date would correspond to 4th February 1291 A. D., a Sunday.

5

At the same place, on a 3rd viragal.

Size 3' × 2'—6".

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲರುವ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'—6".

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

1. ನಮಸ್ತುಂಗ ನಿರತ್ನಂ ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತೈರೋಕ್ಕನಗರಾ
2. ರಂಧ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೆ
3. ಶ್ರೀಮನು

2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

4. ನಾಯಕರ ಕುಮಾರ ಕಣಯನಾಯಕನು ಶ್ರೀಮತುಪ್ರತಾಪಹೊಯ್ವಳ
5. ವೀರ ಬರ್ಹಾಳ ದೇವನ
6. ದಾಸಿಮ [ಯ]

3ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

7. ಗಳ ಮೇಲೆ ಹೊಯ್ದು ಹೊ
8. ಕಪಪ್ತನಾದನು ಆ ಕಂಜಯನಾಯಕನ ತಂಮನು ನ
9. ತಿಗೆ ಆನೆ ಮಾಡುವ ಕುಮಾರರಗಂಡ ಹಡಿ ಮೊಖದ ಘಾಯವಿಲ್ಲದ [ವೀ]
10. ರರಗಂಡ ಮಾಡಿಗಿದೆವಾಬಾಘಾತು ಕರಿಯು ಮಾಯ
11. ಯಕನು ಎತ್ತಿಸಿದಬಿರಗಲ್ಲು

Note.

This belongs to the reign of Vira Ballāḷadēva. It contains the usual verse in praise of Śambhu and states that a warrior named Kamṇaya Nāyaka fought against a man named Dāsīmaya and died in the fight. The brother of the deceased named Kariya Māyi Nāyaka is stated to have set up the viragal.

The titles given to Kariya Māyi Nāyaka are punisher of those who love other men's wives, punisher of the chiefs who do not get wounds in fighting with their opponents, ruin to Mādigidēva (Mādigidēva bāghātu).

No date is given. The characters seem to belong to the latter part of the 13th century.

6

At the same place, on a 4th viragal.

Size 2'—6" × 2'.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 4ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 2'—6" × 2'.

(ಒಂದನೆಯ ಅಡ್ಡಪಟ್ಟಿ ಒಡೆದು ಹೋಗಿದೆ.)

1. ಮತು

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

2. ಅಜನು ಎತಿ . ಗೆ ನಡೆದು ಹೋದಲ್ಲ ಕಂಜಯನಾಯಕನ ಅವಸರ (?)
3. . . . ಗಡಗಳ ದಳ ಮೊಹರಿಸಿಲ್ಲ ಕುಣುಬರ ಚಾಯ್ಯಯನಾಯಕನು ಹೊ
4. ಯ್ಯು ಹೊಯಕವಾಡಿ ವೈಕುಂಠ ಪ್ರಾಪ್ತನಾದನು ಚಾ . . .

ಎಡಪಟ್ಟಿ.

5. ಯ
6. ನಾ
7. ಯ್ಯ
8. ನಮ
9. ಗಡ್ಡ

ಬಲಪಟ್ಟಿ.

- | | |
|-----------|----------|
| 10. ರನು | |
| 11. ಎತ್ತಿ | 15. ಶ್ರೀ |
| 12. ಸಿದ | 16. ಶ್ರೀ |
| 13. ಬೀರ | 17. ಶ್ರೀ |
| 14. ಕಲ್ಲು | |

Note.

This is full of lacunae. It records the march of an army and a fight in which Kamṇayanāyaka (probably the same warrior referred to in the previous record) acted as leader. During the battle, Chāykaya Nāyaka of the shepherd community (Kuruba) is said to have fought hard and attained Vaikunṭha (the heaven of the Vaishṇava sect). A son of the dead warrior named Baira is said to have set up the viragal.

No date is given. The present record seems to belong like the previous one to the latter part of the 13th century.

7

At the same place, on a 5th viragal.

Size 3' × 2'.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಜನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'.

1. ಕ್ರೋಧನಾ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಮಧ್ಯ ೧ ಅ
2. ದಿವಾರದಂದು
3. ಯ ಕುಡುರೆಯ

Note.

This is even more fragmentary than the previous viragal records. It contains a date and refers to a battle in which cavalry took part. The date is given as Krôdhana samvatsara Kârtika śu. 1 Sunday. The characters seem to belong to the latter part of the 13th century. Krôdhana may be taken as Ś 1187 Krôdhana and the whole date would then be equivalent to 11th October 1265 A. D. a Sunday as stated in the record.

8

At the same place, on a pillar behind the viragals.

Size 4' × 1'.

Kannada language and characters.

ಅದೇ ಕಣಿವೆಯಲ್ಲಿ ಹೋಬಳಿ ಶಂಕರನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಬಲಭಾಗದಲ್ಲಿ ನಿಂತಿರುವ
ವೀರಗಲ್ಲುಗಳ ಹಿಂದೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' × 1'.

ಕೃಷ್ಣೋದಿಸಿಕೊಂಡು ಮೇಲೆ ಮನುಷ್ಯನು ಕುಳಿತಿದಾನೆ. ಕೆಳಗೆ ಬರುವಳಿಗೆ ಇದೆ.

1. ಶ್ರೀ ಮತು ಮರಿಗೆಯ ನಯ
2. ಚನ ಮಗಳು ಬಿಡುಕನು ಸಾಯ

3. ಯ ನಯಕನಮಗ ವೀರಪ್ಪನ
4. ಕೂಡೆ ಕಿಡ್ಡ ಹಗಲು ಶ್ರೀವೀರದ
5. ಂಕಬ

Note.

This is a pillar inscription recording the death as *sati*, of a female named Chiyaka, daughter of Surigeya Nayacha, on the funeral pyre of her husband Virappa, son of Sayiyanâyaka.

No date is given. The record may also belong to the same date as the previous number, namely, the latter part of the 13th century A. D.

9

BELUR TALUK.

At Bêlûr, in the Chennakêśava temple, on a cross beam in the *vâhana-manṭapa*.

Size 6' × 3'.

Kannaḍa language and characters.

ಬೇಲೂರು ಚೆನ್ನ ಕೇಶವ ದೇವಸ್ಥಾನದ ವಾಹನ ಮಂಟಪ (ಪೂರ್ವದ ಅಳವುರು ದೇವಸ್ಥಾನ)ದ
ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಎರಡನೆಯ ಅಂಕಣದ ಅಡ್ಡ ಶೋಲೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 6' × 3'.

1. ಸಕ ವರುಷಂ ೧೧೭೫ನೆಯ ಪರಿದ್ಧಾವಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪ ಸು ೪ ಆ ದೋರನಮುದ್ರದ ಅರಳಿಯ
ವಿನಾಯ್ಕ ದೇವರ
ಅಮೃತ ಪಡಿಗೆ ಸೋವಂಣ್ಣ ಹರಿದೇವ ನಾಯ್ಕರ ಮಗ ಮಾಧವದೇವ ಸೋವಲದೇವಿಯು
2. ಮುದ್ದಂಣಂಗಳು ಮಣಲಗೆ ನಾಡೊಳಗಣ ಚಿಕ ಕಂಣಂಗಾಲ ಕಾಲುವಳ್ಳ ತಂಮ ಚಿಕ್ಕ ಸೊಟ್ಟಿಯ ಹಳ್ಳಿಯ
ಕೊಡಗಿಯ ಭೂಮಿಯೊ
3. ೪ಗೆ ಅರಳಿಯ ಕೆಡೆಯ ಕಳಗಣ ಮೊದಲೇರಿಯ ಗದ್ದೆಯೊಳಗೆ ಸೋವಂಣ ಗದ್ದೆ ಸಲಗೆ ೧ ಹರಿದೇವನಾಯ್ಕರ
ಮಗ ಮಾಧವದೇವ ಗದ್ದೆ ಸ
4. ಲಗೆ ೨ ಸೋವಲದೇವಿಯ ಸೇನಬೋವ ಮುದ್ದಂಣ ಗದ್ದೆ ಸಲಗೆ ೧ ಅನ್ನು ಗದ್ದೆ ಸಲಗೆ ೪ ಸರ್ವನಮಸ್ತಿ
ವಾಯು ವಾಗಿ ಸರ್ವಭಃಧಾ ಪರಿಹಾರವಾಗಿ ಆ ವಿನಾಯಕ
5. ದೇವರ ಸಿಂಗ ಜೀಯಂ ಆ ಚಂದ್ರತಾರಂಬರಂ ಸುಮಂತಾಗಿ ಧಾರಾಗೆ ಪೂರ್ವಕಂ
ಮಾಡಿಕೊಟ್ಟರು.

Transliteration.

1. Saka-varusham 1175 neya Paridhâvi-samvatsarada Bhâdrapa su 4 Â
Dôrasamudrada Araliya Vinâykadêvara amritapaḍige Sôvamṇṇa
Haridêvanâykara maga Mâdhavadêva Sôvaladêviya
2. Muddamṇamgaḷu Maṇaligenâḍolaḡaṇa Chikakamṇamgaḷa kâluvalli tamma
Chikkisettîyahalliya koḍaḡiya bhûmiyo-

3. lage Araḷiya Kereya keḷagaṇa modalēriya gaddeyoḷage Sôvaṇṇa gadde salage 1 Haridēva-nāyaka maga Mādhavadēva gadde sa-
4. lage 2 Sôvaladēviya Sēnabôva Muddaṇṇa gadde salage 1 antu gadde salage 4 sarvva-namassivāyavāgi sarvva-bādhā-parihāra-vāgi ā Vināyaka-
5. dēvara Singajīyamge ā-chandra-tāraṃbaram saluvantāgi dhārāpūrvvakam māḍi koṭṭaru.

Translation.

On Sunday, 4th lunar day of the bright half of Bhādrapada in the Śaka year 1175, the year Paridhāvi :—

For the food offerings of Araḷiya Vināyakadēvaru of Dōrasamudra, Sôvaṇṇa, Mādhavadēva, son of Haridēvanāyaka, Muddaṇṇa (son?) of Sôvaladēvi granted from the Koḍagi lands belonging to them in the village Chikkiseṭṭiyahaḷli, a hamlet of Chikka Kaṇṇamgāla in Maṇalige-nāḍ.—

Sôvaṇṇa granted 1 salage of wet lands in the rice field situated under the first bund of the Araḷiyakere tank : Haridēvanāyaka's son Mādhavadēva gave 2 salages of wet land : Muddaṇṇa, sēnabôva of Sôvaladēvi gave 1 salage of wet land ; all together 4 salages of wet land were given away with pouring of water to be respected by all and free from all imposts to last for as long as the sun, moon and stars endure to Singajīya, (trustee) of the god Vināyakadēvaru.

Note.

This records the grant of some wet lands for services in the temple of the god Araḷiya Vināyakadēvaru at Halebīḍ by Sôvaṇṇa and others and made over to the priest Singajīya. The date is given as S' 1175 Paridhāvi sam. Bhā. śu. 4 Ā and corresponds to 10th August 1252 A. D., a Saturday taking S' 1176 Paridhāvi.

10

In the same Chennakēśava temple at Bēlūr, on a slab, originally fixed in the roof of the main shrine and now set up in the maṇṭapa to the north.

Size 3' × 3'.

Kannada language and characters with a few Sanskrit verses.

ಬೇಲೂರು ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ತಂದಿಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'.

1. ಸಿಕ್ಕೇಷ ಶಾಸ್ತ್ರವಾರಾಂ ಪಾರಗೈಃ || ಶ್ರೀವತ್ಸ ಮಾನಸ್ವಾಮಿಗಳ ಧರ್ಮ ತೀರ್ಥಪ್ರ
2. ಧದ್ರಬಾಹು ಧರ್ಮಾರಕರಿಂದಂ | ಭೂತಲಳಿಪುಷ್ಪದಂತಸ್ವಾಮಿಗಳಿಂದಂ | ಏಕನಂದಿಸು
[ಮತಿಗಳಿಂದಂ ಅ]
3. ಕಳಂಕ ದೇವರಿಂದಂ | ವಕ್ರಗ್ರೀವಾ ಚಾರ್ಯರಿಂದಂ | ವಜ್ರಬಂದಿಧರ್ಮಾರಕರಿಂದಂ ಸಿಂಹಣ [ಂದಿಕನಕ]

4. ಸೇನ ವಾದಿರಾಜ ದೇವರಿಂದಂ | ಶ್ರೀ ವಿಜಯ ದೇವರಿಂದಂ | ಶಾಂತಿದೇವರಿಂದಂ | ಪುಷ್ಪಸೇನ [ದೇವರಿಂದಂ]
5. ಂ | ಅಜಿತಸೇನ ಪಂಡಿತದೇವರಿಂದಂ | ಕುಸಾರಸೇನ ದೇವರಿಂದಂ | ಮಲ್ಲಪೇಣ ಮಲಧಾರಿದೇ
6. [ಶ್ರು] ತ ಕೀರ್ತಿ ಶ್ರೀಪಾಳಂ ವರವಾಣಿ ಶ್ರೀಪಾಳಂ ಬಿರುದವಾದಿಮದ ವಿಸ್ತಾರಂ || ತಮಗೆ
7. ಮ ದೇಶಿ ಧರಣಿಯೊಡಂ ಮುಖದೊಳ್ ಪಟ್ಟಕ್ಕವಾರಾಶಿ ವಿಭ್ರಮ ಮಾಪೋ
8. ರುಮಂಕೀಳ್ವಡಿತ್ತು ಪೆಂಪಿನೆಸಕಂ ಶ್ರೀಪಾಳಯೋಗೀಂದ್ರರ || ಅವನ ವಿಷಯಮೊ
9. [ಗ] ದ್ವಪದ್ಯವಚೋಪನ್ಯಾಸಂ ನಿಸರ್ಗ ವಿಜಯ ವಿಳಾಸಂ || ಕಶ್ಚಿದ್ವಾದ ವಿನೋದ ಕೋವಿದ
10. ದಕ್ಷಃ ಕಶ್ಚನ ಕಶ್ಚನಾಪಿಮಕೋ ವಾಗ್ಮೀ ಪರಃಕಶ್ಚನ | ಪಾಂಡಿತ್ಯೇ ಸುಚತುರ್ವಿಧೇವಿ ನಿಪುಣಃ ಶ್ರೀಪಾಳದೇವಃ
ಪುನಸ್ತತ್ಕೃ ವ್ಯಾಕರಣಾಗಮ
11. ಪ್ರವೋಧೀಶ್ವೈ ವಿದ್ಯವಿದ್ಯಾನಿಧಿ || ಅವರ ಸಧರ್ಮ || ವರ್ಗತ್ಯಾಗದ ಸೂಚಿತ ಮಾಗ್ನೋಽ
ಪನ್ಯಾಸದಳಮ ಮಾನ್ಯುಡಿಯಲ್ಯಾ ಭಗ್ನಂಗವರಿದೆ
12. ನರೈ ನಿಸರ್ಗಗಳ ಮಾವತ್ತನನ್ನವೀರ್ಯ ಬ್ರತಿಯೊಳ್ || ಆ ಶ್ರೀಪಾಳತ್ಯೈ ವಿದ್ಯದೇವರ ಶಿಷ್ಯರ ||
ಶ್ರೀಮತ್ತ್ವೈ ವಿದ್ಯವಿದ್ಯಾಪತಿ ಪದಕಮಳಾರಾ
13. ಧನಾ ಲಬ್ಧಬುದ್ಧಿಃ ಸಿದ್ಧಾಂತಾಂಭೋನಿಧಾನ ಪ್ರವಿಸರದಮೃತಾಸ್ವಾದ ಪುಷ್ಪಪ್ರಮೋದಃ |
ದೀಕ್ಷಾಶಿಕ್ಷಾಸುರಕ್ಷಾ ಕ್ರಮಕೃತಿನಿಪು
14. ಣಃ ಸಂತತಂ ಭವ್ಯಶೇಷೈಃ ಸೋಯಂ ದಾಕ್ಷಿಣ್ಯ ಮೂರ್ತಿಜ್ಞಗತಿ ವಿಜಯತೇ ವಾಸುಪೂಜ್ಯವ್ರತೀಂದ್ರಃ ||
ಸತ್ಯಶಾಚಕರುಣಾ ಗುಣೋತ್ಕರೈಸ್ತೈಃ
15. ಕ್ತ ರೋಧ ಮದ ಮಾನ ರೋಷಣೈಃ | ಶುದ್ಧವೃತ್ತಿಯುತ ಬೋಧದರ್ಶನೈ ವ್ಯಾಧಿರಾಜ ಮುನಿರಾಜ ರಾಜಸೆ ||
ಶ್ರೀಪಾಳ ತ್ರೈವಿದ್ಯ ಶ್ರೀ ಪದ ಪ
16. ದ್ವಾಂತರಂಗ ಸಂಗತ ಧ್ವಂಗಂ ಶ್ರೀಪರಿಪೂರ್ಣ ಹೊಯ್ನಳ ಭೂಪಾಳಕ ಮಂತ್ರಿ ಮಾಚದಂಡಾಧೀಶಂ ||
ಜಿನನಾಪ್ತಂ ಪೊರೆದಂ ನೃಪಃ ಕತಿಳಕಂ ಶ್ರೀ
17. ವಿಷ್ಣು [ಭೂಪಾ] ಳಕಂ ಜನಕಂ ಸಂದೇಹಯಂಗ ವೆಗ್ಗಡೆ ಜಗದ್ವಿಖ್ಯಾತ ರಾಜವೈತಾಯನ ಗಿನ್ನಿಂ
ಮದಿದಂಡ ನಾಯಕನೆ ತಾಂ ಮಾವಂ ಮಹಾಮಂತ್ರಿ
18. ಯೆಂದೆನರಾಮಾಚಿಣ ದಂಡ ನಾಥನೆವಲಂ ಧನ್ಯಂ ಪೆಂಪಿಧನ್ಯನೇ || ಸುರಗುರು ಮಂತ್ರ ಕ್ರಮದೊಳ್
ಧುರದೊಳ್ ಸಿಂಹ ಪ್ರತಾಪನ ಪ್ರ
19. ತಿಮ ತೇಜಂ ಸುರತರು ವಿತರಣ ಗುಣದಿಂ ನರಸಿಂಹ ಮಹೀಶ ಮಂತ್ರಿ ಮಾಚ ಚಮೂಪಂ |
ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
20. ಮನ್ನಹಾ ಪ್ರಧಾನಂ ಮಾಚಿಯುಣ ದಂಡನಾಯಕಂ ತನಗೆ ವ್ರತಗುರುಗಳಂ ಶ್ರುತಗುರುಗಳು
ಮೆನಿಸಿದ ಪರವಾ ಮಲ್ಲ
21. ವಾದೀಧ ಸಿಂಹ ಮಹಾಮಂಡಳಾಚಾರ್ಯ ಶ್ರೀಪಾಳತ್ಯೈ ವಿದ್ಯ ದೇವರಾಮಾಡಿಸಿ ದಾದಿದೇವರ ಬಸದಿಯ
ಕೆಲಸದ ಕೊಪಿತೆಗಂ ದೇವ
22. ರಪ್ಪವಿಧಾರ್ಚನೆಗಂ ರಿಷಿಯರಾಹಾರ ದಾನಕ್ಕವಾಗಿ ಶಕ ವರ್ಷಂ ೧೦೭೭ನೆಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರ ದುತ್ತರಾ
ಯಣ ಸಂಕ್ರಮಣ
23. ದೆಂದು ಮಹಾದಾನಂಗಳಂ ಮಾಡುತ್ತಿರ್ಪ್ಪಾ ಸಮಯದೊಳಿ ಮಾಚಿಣ ದಂಡನಾಯಕಂ ಬಿನ್ನಪಂಗೈಯರ್
ಹೊಯ್ನಳ ಶ್ರೀನಾರಸಿಂ
24. ಹದೇವರ್ ಕಬ್ಬುನಾಡ ನಾಗರಹಾಳಂ ಸರ್ವಬಾಧಾ ಪರಿಹಾರವಾಗಿಯಾದಿ ದೇವರ್ಗ್ಗಿ ಧಾರಾಪೂರ್ವಕಂ
ಮಾಡಿಕೊಟ್ಟದತ್ತಿಯಂ
25. ತು ದೇವದಾನವಾದಾ ನಾಗರಹಾಳ ಚತುಃಸೀಮೆಯಪ್ಪುದು ಮೂಡಲು ಕಲ್ಲದೊಣಿ ಸಂಚರವಳ್ಳ |
ಅಗ್ನೇಯದಲು ಕಡವದಕೊ
26. ಳದ ಹೊರೆಯೊಂ ಭಾಗವಾಗಿಬಂದ ಹೆಬ್ಬಟ್ಟಿ | ತೆಂಕರ್‌ಜಾಲದ ಹಳ್ಳವಲ್ಲಂ ಹಡುವಲು ಕೆಂದಳರಹಳ್ಳ |
ನೈರೃತ್ಯದಲು ಹುಲಿಯಕ

27. ರಾಘವ ಹೆಡುವಲು ಹುಲಿಯ ಹಳ್ಳ | ವಾಯವ್ಯದಲು ಸೊಲದ ಹಿರಿಯಕಣ | ಬಡಗರಾಗೆಡೆಗೆ
ಹೋಹ ಹೆದ್ದಾರಿಯಬ
28. ದಗಣಮೊಡೆ | ಉಶಾನ್ಯದರ್ ಕೊಡೆಯಲವಲ್ಲ ತೆಂಕಲು ನಟ್ಟಕಲ್ಲು | ಇಂತೀಚತಃ
ಸೀಮೆವೆರನು ನಾಗರಹಂಕಂ ಬಲ್ಲಜಿನಾ[ಲ]ಯ
29. ಕೈ ಸರ್ವನಮಸ್ಯವಾಗಿ ಪಡಿಸಲನುವರ್ಗ್ಗೆ ಗಂಗೆಯತಡಿಯರಾಯರ ಕವಿರೆಯಂ ಕೋಡುಂ
ಕೊಳಗುಮಂ ಹೊನ್ನಲು ಕಟ್ಟಿಸಿಚತು
30. ಗುಣತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ಗ್ರಹಣ ವ್ಯತಿಪಾತದಂದು ದಾನಂಮಾಡಿದ
ಫಲವೀಧಮ್ಯುಮಂಕಿ
31. ಯರಾ ಕವಿರೆಯುಮನಾ ಬ್ರಾಹ್ಮಣರುಮನಾತಿಥಿ ಪಾರದಲು
32. ಮ್ಯುಮಂ ಪ್ರತಿಪಾಳಿಸುವು || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ಪಾ ಯೋಹರೇತ
33. ಜಾಯತೇಕ್ರಿಮಿಃ || ಮಂಗಳ ಮಹಾಶ್ವೇಶ್ವರ ಪಾಳಿತಲಿ
34. ಜಾರೋಲಂ ವಿತದಯಶೋಲಲಂ ಗುಣಸೇನ ಪಂಡಿತಂ ಬುಧನ
35. ಪುರಂದರಂ ಗುಣಸೇನ ಪಂಡಿತ ,

Transliteration.

1. niśśēśha-śāstra-vârāśi-pāragaiāḥ | śrī-Varddhamaṇasvānigala dharinma-
tīrttha pra
2. Bhadrabāhu-bhaṭṭārakarimdam | Bhūtabaḷi Pushpadanta-svānigaliṇdam |
Ēkasamdhī Su-[matigaliṇdam A-]
3. kaḷamkadevarimdam | Vakragrīvachāryya-rimdam | Vajraṇamdi-Bhaṭṭā-
rakarimdam Simhaṇa [ṇdi Kanaka-]
4. sēna Vāḷirāja-dēvarimdam | Śrīvijaya-dēvarimdam |
Sāmtidēvarimdam Pushpasēna [dēvarinda-]
5. m¹Ajitasēna-Pamditadēvarimdam | Kumārasēnadēvarimdam | Mallishēna
Maladhāri dē [-varimdam].
6. [Śru¹ ta-kīrti Śrīpāḷam varavāṇi-srīpāḷam biruda-vādi-madavisphāḷam ||
tamage
7. [a] mardetti dharegeyde tamina mukhadol shaṭṭarkkavârāśi-vibhramam
âpô
8. ruṇam kīlpaḍisittu pempin esakam Śrīpāḷa-yôgīndraraḥḥavana vishaya-
mo
9. [ga] dya-padya-vachô-vinyāsam nisargga-vijaya-viḷāsam¹kaśchid vāda-
vinôda-kôvida
10. dakshaḥ kaśchana kaśchanâpi gamakô vâgmī paraḥ kaśchana¹pamḍityô
su-chaturvvidhō pi nipuṇaḥ Śrīpāḷa-dēvaḥ punas tarkka-vyākaraṇâ-
gama-
11. pravaṇa-dhīs Traividya-vidyānidhiḥḥavara sadharmmar¹vargga-tyāgada
sūchita-mārggô-panyāsa-dalama māṇṇuḍiyalk a-Bharggampgav arid e-
12. nalke nirarggaḷamādatt Anantavīryya-bratiyoḥḥa Śrīpāḷa-Traividya-dēvara
śishyar¹śrīmat Traividya-vidyāpati-pada-kamaḷâ-râ-

- 14

34. jâ-lôlam visada-yaśôlilam Guṇasēnapaṇḍitam budha ni . .
 35. purandaram Guṇasēnapaṇḍita . . .

Translation.

Lines 1-6—

With saints who have mastered all the śāstras Śrī Vardhamāna-svāmi'.... after Bhadrabāhubhaṭṭāraka; after Bhūtabāli Pushpadanta-svāmi: after Ēkasandhi [Sumati]; after Akalāṅkadēvar: after Vakragrīvāchārya: after Vajrapāṇḍi-bhaṭṭāraka; after Simhaṇḍi, Kanakasēna, Vādirāja, Śrīvijayadēva, Śāntidēva, Pushpasēna, Ajitasēna Paṇḍitadēva, Kumārasēna, Mallishēna Maladhāri, [came] Śrutakīrti-śrīpāla, possessed of fine speech and a destroyer of the pride of the titled disputants.

Lines 7-11—

The greatness of the fame of Śrīpāladēva excelled in his mouth, the movement of the sea of six tarkas the skill in his composition of prose or poetry or speech was ever a success by its very nature Some are skilled in disputation, some in recitation and some in eloquence. But Śrīpāladēva is an adept in all the four kinds of learning. He is skilled in logic, grammar and Āgamas and is a treasure of learning in the knowledge of the three.

Lines 11-12—

His colleagues (sadharmas):—Anantavīrya-brati had unceasing flow of eloquence. Even Bharga could not find fault with his discourses in which he spoke about the renunciation of the vargas (objects of human desire).

Lines 12-13.

The disciples of that Śrīpāla Traividya-dēva:—Victorious is the lord of ascetics Vāsupūjya who obtained wisdom from the worship of the lotus feet of Traividya-vidyāpati (Śrīpāla-Traividya), whose joy was increased by the tasting of the nectar issuing from the ocean of Siddhānta, who was deeply versed in the art of initiation (dikshā), teaching (śikshā), and protection, who is ever served by true devotees (bhavya) and who is an embodiment of uprightness (dāksīṇya).

Lines 14-15—

O king of saints, Vādirāja: you are shining with the assemblage of qualities of honesty, purity and humanity and are free from greed, pride, conceit and anger and are possessed of pure conduct, and knowledge of śāstras.

Lines 15-19—

A bee at the holy lotus feet of Śrīpāla-traividya and a minister of the auspicious Hoysala king is Mācha-dandādhitā. Jina is his support, king Viṣṇu, the orna-

ment of kings is his protector, the famous Ereyanga-veggade is his father, the world-famous Rājavve is his mother, Immaḍi daṇḍanāyaka is his uncle :—blessed indeed is the great minister Māchinadaṇḍanātha : —who else is so blessed? Māchachamūpa, the minister of king Narasimha, is a Brihaspati in his power of counsel, a lion in battle, possessor of unrivalled brilliance and a kalpa tree in liberality.

Lines 19-35—

Be it well. Possessed of all the good attributes, the illustrious mahāpradhāna Māchiyaṇa-daṇḍanāyaka, for the repairs of the basadi of Ādidēvar built by Śrīpālatraividyadēva, champion to hostile disputants, a lion to the elephants the disputants, mahāmaṇḍalāchārya, who was his guru in the *vratas* (performance of special rites of worship) and the teacher of śāstras (śrutaguru) and for the eight-fold worship of the said god and the feeding of ascetics made a request to the king at the time of his making great gifts during the uttarāyaṇa-sankramaṇa in the year Śrīmukha, the Śāla year 1076.

Thereupon Hoysaḷa Śrī Nārasimhadēvar granted the village Nāgarahāḷu in Kabbhunāḍu free of taxes with pouring of water for the god Ādidēvar.

The four boundaries of the above *dēvadāna* village (granted for the worship of gods) Nāgarahāḷ are :—to the east Kalladoṇe Sancharivaḷḷa : to the south-east the high road branching off from a side of the Kaḍavadakoḷa pond ; to the south Jālada-haḷḷa and to its west Kendalirahaḷḷa : to the south-west Huliyaḷaḷ Āla (baniyan tree) : to the west Huliyaḷaḷ : to the north-west Śūlada-hiriya-kaṇi (the big stone of impalement) : to the north the hillock to the north of the big road leading to Bhāgeḍa (village) : to the north-east Kodeyāla : to its south a stone set up.

To those who carry on the gift (or who make food offerings) to the temple of Ballajinalāya of the village Nāgarahāḷ situated within the above four boundaries, to be respected by all, accrues the merit of giving away a thousand cows on the banks of the Ganges with their horns and hoofs bound in gold (to Brahmins versed in the four vedas) on the occasions of uttarāyaṇa-sankramaṇa, eclipse and vyatpāta. He who destroys it will incur the sin of killing those cows and Brahmins on those occasions . . . This charity should be maintained. He who takes away the land given by himself or others will be born as worm Good fortune Guṇasēna-panḍita, possessed of great fame, a Purandara.

Note.

This slab was dressed and fixed in the roof of the Chennakēśava temple. It was recently taken down and kept in the maṇṭapa in the prākāra.

The top of this slab is missing and several letters are lost at the beginning and end of lines 1 to 9 and 30 to 35.

It is a Jaina grant and gives the genealogy of Jaina gurus from Vardhamāna to Śrīpāla Traividya. This genealogy is similar to that given in Śravana Belgola inscription 67, Chennarayapatna 149, and Kadur Taluk 69.

Māchadaṇḍādhīśa, a general under the Hoysala king, Narasimha I and son of Eṇṇyanga-veggade and Rājavve and disciple of the Jaina teacher Śrīpāla-traividya is stated to have given away the revenues of the village Nāgarahāḷ in Kabbhunḍ free of tax for the completion or repairs of the basadi of Ādideva and for the daily services therein. The donor is said to have obtained the above village Nāgarahāḷ from the king Narasimha while he was engaged in the performance of various gifts.

The boundaries of the village are next given as also the usual imprecations.

The date of the grant is given as Ś 1076 Śrīṇukha-samvatsara Uttarāyana-sankramana and corresponds to December 25, 1153 A. D.

It is difficult to identify Māchana-daṇḍanāyaka referred to in the above grant. He is said to have been brought up under the protection of king Viṣṇuvardhana though he was at the time of the grant mahāpradhāna daṇḍanāyaka under Narasimha I. His father-in-law or uncle (māva) is named as Immaḍi-daṇḍanāyaka. A general of Viṣṇuvardhana named Viṣṇu-daṇḍādhīśa is also styled as Immaḍi-daṇḍanāyaka in a record at Bêlûr (E. C. V. Belur 17). He is also therein stated to be a disciple of the Jaina guru Śrīpālatraividya. It is probable that the donor of the present grant Māchana-daṇḍanātha was the nephew or son-in-law of the above Viṣṇu-daṇḍādhīśa.

11

On another stone at the same place.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲು [ಕೋಟೆಯ ಕಲ್ಲು].

1. ಮಿಚಿಕಿ ಸೆಟ್ಟಿಯರು ಪೂಜಾರಿಗಳಾದ ಭಕ್ತಿಯ ಜೀರ್ಣೋದ್ಧಾರವನ್ನು ಮಾಡಿದರು

Note.

This short inscription found on a slab in the fort wall at Bêlûr and now kept in the mantapa of the temple, records that a person named Michikiseṭṭi renovated the western wall. To which institution this wall belonged cannot be determined. Probably it was some temple.

No date is given. The characters seem to belong to the 16th century A. D.

12

At the same place on another slab.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲನಮೇಲೆ

1. ಂ ದುನಂದಿರು ರ
2. ಂ ಪುಪತಿರಾಜವೊ
3. ಂ ಡೆಯರು ಮಾಡಿ
4. ಂ ಸಿದ ತಳ ಚೆನ್ನೆ
5. ಂ ಯನೇವೆ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This slab lay buried below the *dhvajastambha* in the Kēśava temple. It records the paving of the yard, near the *dhvajastambha* in the Kēśava temple at Bēlūr made under the orders of Dunandiru Raghupatirāja Voḍeyar.

No date is given. The characters belong to the early part of the 16th century. A mahāmaṇḍalēśvara Raghupatirāja Voḍeyar, son-in-law (aliya) of Tirumalarājayadēva and a subordinate of the Vijayanagar king Achyutarāya, is referred to as a chief of Hassan in two records dated Ś 1157 and Ś 1460 (E. C. V. Belur, 223 and E.C. VI, Chikmagalur, 127).

The title Dunandiru is applied to Raghupatirāja Voḍeyar. Its meaning is not clear. The title Manandi is applied in a record of Belur Taluk (Belur 223) to the same chief.

The date of this record may be taken as about Ś 1460 or 1538 A. D.

13

At the village Halebid in the hobli of Halebid, on a viragal in the land of Virabhadragauda.

Size 3'-6" × 2'-6".

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕನಕಾ ವೀರಧವ್ರಗೌಡರ ಹೊಲದಲ್ಲಿರುವ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'.

1ನೆಯ ಅಡ್ಡ ಪುಟ.

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾವರ [ಚಾರ] ವೆತ್ತೈಕ್ಕೋಕ್ಕು
2. ನಗರಾರ-ಧಮೂಲಸ್ತಂಧಾಯ ಸಂಧನೆ||
3. ತಾರಣಿ-ವಕ್ಕರದ ಮಾಗ್ಗೊನುಧತ್ತಯೋವು
4. ಸೋಮವಾರದಂದು ಮಗರನಮೇಲೆ ನಾರಸಿಂಗದೇ

೨ನೆಯ ಅಧ್ಯಾಯ.

5. ಮನಷ್ಯ ದಂದು ಅಯಿದವೊತ್ತದ ಅಂಫರೆಕರಿಗೆ ಯೆರೆಗೆ
6. ನೂರ ಕೋಟಿಗೆ ದೆಸೆದಿಲ್ಲ ಅರುಸಾಲೆ ಎರಫುಗೆ ಚೆರೆಯು
7. ಸಾವಿರಾರ್ಯುಕೆ ಮಾಬ್ಬಲವಂಥಳಿತಿಹುದು ಸ್ವರ್ಗತನಾದ
8. ಅತನ ತವರಿದಿರು ಅಯ್ಯವರೆಹರು ಪರೋಕ್ಷವಿಯು
9. ಒಂ ಮಾಡಿ ನಿಲಿಸಿದ ವೀರಗಲ್ಲು !

Note.

This viragal record begins with the usual verse in praise of Śambhu. It describes a battle between Nārasingadēva (probably the Hoysala king Narasimha II) and the king of Magara in which the Angharekas of Ayidumotta were ordered to besiege the village Yeleganūr. In this battle a warrior named Arusāle Eraghaga Gheleya is stated to have fought, killed the enemy troops and departed to heaven. The present viragal is said to have been set up by his younger brothers Ayyapa and Lehaya.

The date is given as Tārana sam. Mārgasira śu. 13 Monday. No śaka year is given. The characters seem to belong to 13th century and it is probable that Tārana of this record might be identical with S' 1146 Tārana. The whole date would then be equivalent to Monday, 25th November 1224, when Narasimha II was the king of the Hoysala kingdom. It is also known that Narasimha II took the title Magara-rājya-nirṇūla, uprooter of the Magara kingdom and he is said to have defeated Magara king and captured his elephants (E. C. VII, Channagiri Taluk, 72).

14

On another stone in the same field.

Kannada language and characters.

ಅದೇ ಹೊಲದಲ್ಲಿ ಬರುವಿನ ಮೇಲೆ ಹೂತಿರುವ ಕಲ್ಲು.

(ಮೇಲ್ಕಾಗ ಒಡೆದುಹೋಗಿದೆ.)

1. . . . ಮೂಲ . . . ನುಂ . ಶ್ರೀಮನುಮ
2. ಹಾಮಂಡಳೇಶ್ವರಂ ಶ್ರೀಭುವನಮಲ್ಲ
3. ತಳಕಾಡು ಕೊಂಗುವಂಗಲ ಗಂಗವಾ
4. ಡಿ ನೊಜಂಬವಾಡಿ ಬನವನೆ ಹಾನುಂಗಲ್ಲುಗೊಂ
5. ಡ ಭುಜಬಳ ವೀರಗಂಗ ಶ್ರೀ ನಾರಸಿಂಹ
6. ಹೊಯ್ಯಣ ದೇವರು ಶ್ರೀಮದ್ರಾಜಧಾನಿ ದೋ
7. ರ ನಮುದ್ರದ ನಿಲವೀಡಿನೊಳು ಸುಖಪಂ
8. ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿರೆ
9. ಶಕ ವರ್ಷದ ಗಂಕಾನೆಯು ಬರ ಸಂವತ್ಸರ
10. ದ ಸ್ರಾವಣ ಸುದ್ದ ಪಂಚಮಿ ಬುಧವಾರದಂದು

11. ಹಲವಾರೆಯನಾಯಕ ನಾರಸಿಂಹದೇ
12. ವರ ಪ್ರಥಮ ರಾಜ್ಯದಂದು ಧಾರಾ ಪೂ
13. ವ್ಯಕ್ತಂ ಮಾಡಿ ಮಾರೇಶ್ವರ ದೇವರಿಗೆ ಕೊಟ್ಟದ
14. ತ್ತಿದೆಯ ಕೆಳಗಲ ಗದ್ದೆ ಅಕೆಟವ
15. ಳಗಾಗಿ ದೇವದಾನಕಂಕೊಟ್ಟುದು ಬಡಗದಾರಿ
16. ಮೇರೆ ತೆಂಕಲು ಮೊಂಡಮೇರೆ ಮೂಡಲ
17. ಶಾಂನ್ಯದ ಕೊಣನ ಅಲಮೇರೆ ಹಡವಲು
18. ಕೆಟಮೇರೆ ದೇಗುಲದ ಮುಂದಣದು ಹೂದೋಟ
19. ದ ನೀಮೆ ಬಡಗಲು ಸಾದವೆಗ್ಗಡೆಯವೆಳಮೇರೆ ಮೂ
20. ಡಲು ಬಿದಿರ ಹಿಡಲ ಮೇರೆ ತೆಂಕಲುದಾರಿ ಮೇರೆ ಸ್ತಾನ
21. ಕ್ಯಾತಾಯ್ಯಂ ತಾಮ ಜೀಯರಿಗೆ ಧಾರೆಯೆಡದುಕೊಟ್ಟರು
22. ಮಾರೆಯನಾಯಕ ಈ ಧರ್ಮವಂ ಆರಾನು ಪ್ರತಿಪಾಳಸದ
23. ವರು ಸಹಸ್ರಕವಿತೆಯಂ ಸಹಸ್ರಬ್ರಾಹ್ಮಣರುವಂ ವಾ
24. ರಾಣಸಿಯಲು ಕೊಂಡ ದೋಷಂ ಸಾಗ್ಗೊ

Transliteration.

1. mûla num śrīmanu ma-
2. hā-maṇḍaḷśśvaram Tribuvanāmallā
3. Taḷakāḍu Kongu Nangali Gaṁgavā-
4. ḍi Noṇambavāḍi Banavase Hānumgaḷlu-gom-
5. ḍa Bhujabaḷa Viraganga śrī Nārasimha-
6. hoysaṇa-dēvaru śrīmad rājadhāni Dô-
7. rasamudrada nilevīḍinoḷu sukha-saṁ-
8. kathā-vinôḍadim rājyaṁ geyyuttam ire
9. śaka-varshada 1093 neya Khara-saṁvatsara-
10. da Śrāvaṇa suddha panchami Budhavāra-dandu
11. Halamāreyaṇāyaka Nārasimha-dē-
12. vara prathamarājyaḍandu dhārā-pū-
13. rrvakam māḍi Mārēśvara-dēvarige koṭṭa da-
14. tti kereya keḷagaḷa gadde ā-kere-va-
15. ḷagāgi dēva-dānakam koṭṭudu baḍaga dāri
16. mēre temkalu moraḍi mēre mûḍal i-
17. śāṁnyada koṇana āla mēre haḍavalu
18. kere mēre dēgulada mūṁḍaṇadu hûdôṭa-
19. da sime baḍagalū Sāḍaveggaḷeyaveḷa mēre mû-
20. ḍalu bidira himḍala mēre tenkalu dāri mēre stāna-
21. kkāchāryyaṁ Chāṁnajiyaṛige dhāre yerādu koṭṭaru
22. Māreyaṇāyaka ī dharmavam āraṇu pratipāḷisada-
23. varu sahasra-kavileyam sahasra-Brāhṁmaṇaruvam Vā-
24. rāṇasiyalu koṁda dōshaṁ sārgge

Translation.

While the illustrious mahâmaṇḍalêśvara, Tribhuvanamalla, conqueror of Talakâḍu, Kongu, Nangali, Gangavâḍi, Nonambavâḍi, Banavase and Hanungal, Bhujabala-vīraganga Śrī Nārasimha Hoysaṇadêvar was ruling the kingdom in peace and wisdom at the capital Dōrasamudra:—

On Wednesday, 5th lunar day of the light half of Śrāvaṇa in the year Khara, the Śaka year 1093:—

Halamâreyanâyaka granted to the god Mârêśvara with pouring of water in the prathamarâjya (lit. first kingdom) of Nārasimhadêvar:—

A rice land behind the tank is given away along with the tank for dēvadāna (gift to temples). Its boundaries are to the north, the road, to the south, hillock, to the east and north-east the banyan tree, to the west the tank. Also a flower garden in front of the temple is given away for the god. Its boundaries are to the north Sādaveggadeyaveḷḷa, to the east the bamboo and to the south the road.

The land and the flower garden are given away with pouring of water to Châmâjīya the *āchārya* (priest) of the sthāna (temple), by Mârêyanâyaka. Those who do not protect this charity will incur the sin of slaying thousand cows and thousand Brahmans.

Note.

This records the gift of some lands for a Śiva temple by a person named Hala Mârêyanâyaka during the reign of the Hoysaḷa king Nārasimha I in the year Ś 1093 Khara sam. Śrāvaṇa śu 5 Budhavāra. The date corresponds to July 9, 1171 A. D. a Friday and not Wednesday as stated in the grant.

The phrase *Prathamarâjyadandu* used in connection with Nārasimhadêvar in line 11 cannot be clearly made out. *Prathamarâjya* literally means the first kingdom. Even taking it to mean the first year of the kingdom of Nārasimhadêvar the year S 1093 or 1171 A. D. will not suit the period as Nārasimha II came to the throne at about 1141 A. D.—30 years before.

The usual imprecation occurs at the end of the grant.

MYSORE DISTRICT.

MYSORE TALUK.

A paper sannad of the Mysore King Kanthirava Narasaraja Vadeyar in the possession of the Parakâla Matt at Mysore.

Kannuḍa language and characters.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀಪರಕಾಲಮಠದಲ್ಲಿರುವ ಕರತೆ ಕಾಗದದ ಗನೆಯ ಸನ್ನದು.
ಇದರ ಮೇಲೆ ನರಸರಾಜರು ಎಂಬ ನಾಗರಾಕ್ಷರದ ಸಣ್ಣ ಮೊಹರಿದೆ.

ಕಂಠೀರವ ನರಸರಾಜ ವಡೆಯರವರು.

1. ವಿರೋಧಿ ಸಂವತ್ಸರದ ಜೇಷ್ಠ ಬ ಗಿಲ್ಲೂ ಶ್ರೀಮತು || ||ಮೇಲುಗೋಟೆಚಾ
2. ಮೈಗೆ ಬರಶಿಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ ಮೇಲುಗೋಟೆ ತಿರುನಾರಾಯಣಸ್ವಾಮಿಯ
3. ವರ ಸಂನ್ನಿಧಿ ಮೊದಲಾದ ಸಂನ್ನಿಧಿಗಳಲ್ಲಿ ಪ್ರಬಂಧಾನು ಸಂಧಾನಗಳು ನಡವಾಗಿ ರಾಜವ
4. ಡೆಯರೈಯನವರ ಅರಭ್ಯ ನಮ್ಮ ಕರ್ತರೈಯನವರ ದಿವಸದವರೆಗು ರಾಮಾನುಜದಯ
5. ಪಾತ್ರತನಯನೆ ಅವರಿಗೆ ನಡದು ಬಂತು ಯೇಗಲೂ ಅದೇರಿಗೆ ರಾಮಾನುಜದಯ
6. ಪಾತ್ರ ತನಯನೆ ನಡೆಶಿಕೊಂಡು ಬರುವುದೂ ನಿರೂಪದಪ್ರತ್ತಿಯನ್ನು ಶ್ಯಾನಬಾಗರ
7. ಕಡಿತ್ತಕೆ ಬರೆಶಿ ರಾಮಾನುಜಚಾರ್ಯರ ಸಂನ್ನಿಧಿಯಲ್ಲಿ ಕಟ್ಟಿಸುವದು
(ಕೊನೆಯಲ್ಲಿ ' ಶ್ರೀ ' ಎಂದು ಮೊಹರಿದೆ.)

Transliteration.

Kanthîrava-Narasarâja-vadeyaravaru.

1. Virôdhi-saṁvatsarada Jêshṭha ba 13 lû śrîmatu " Mēlugôṭe Châ-
2. maige baraśi kaḷuhida nirûpa adâgi Mēlugôṭe Tirunârâyana-svâmya-
3. vara saṁnnidhi modalâda saṁnnidhigalalli prabaṁdhânu-saṁdhânaḡaḷu
naḡavâḡa Râjaya-
4. deyaraiyanavara ârabhya naṁṁina kartaraiyanavara divasada varegu
Râmânuja daya-
5. pâtra taniyane âva-rîṭige naḡadu bantu yîgalû ade rîṭige Râmânua-daya-
6. pâtra-taniyane naḡeśikoṁḡu barruvadû nirûpada prattiyamnu śyânaḡaḡara
7. kaḡittake barreśi Râmânujachâryara saṁnidhiyalli kaṡisuvadu

Śrî (Seal).

Note.

A number of sannads written on old paper and belonging mostly to the 18th and 19th century were found in the possession of the Parakâla Matt at Mysore. They were obtained on loan by the kind permission of the present Head of the Matt and have been copied and edited in this report.

The sannad which is noticed here is the earliest of them and belongs to the reign of Kanṭhīrava Narasarāja Voḍeyar but it does not refer to the Parakāla Matt. The first sannad that refers to the Parakāla Matt belongs to the time of Hyder Ali and is dated in the year Chitrabhānu sam. Mārgaśīra śu. 14 which probably corresponds to November 30, 1762 A.D. Next comes the sannad of the Belūr Chief, Kṛishṇappa Nāyaka Ś 1696 Jaya sam. Phāl śu. 15 corresponding to 17th March 1775 A. D. It records the gift of a village to Rāmānuja Parakālasvāmi disciple of Vēdānta Parakālasvāmi who was a disciple of Śrīnivāsa Parakālasvāmi himself a disciple of Parakālasvāmi.

A copper plate grant at Seringapatam, E. C. III Seringapatam 64 of 1722 A.D. of the king of Mysore, Kṛishṇarāja Voḍeyar I, son of Kanṭhīrava Narasarāja Voḍeyar II, refers to an ascetic named Śrīnivāsa-yati. In lines 162-63 of the grant we find the verse

“ Śrīnivāsa-yatīndrasya kṛipayā paripushtayā
Śrīvaishṇava-śrīyā Kṛishṇarājendrōti virājate ”.

Also in lines 694-5 of the same grant we find the king Kṛishṇarāja Voḍeyar the first calling himself Śrīnivāsa-Paramahamsa-parivrājaka-pravarānghri-sarastruha-sāndra-makaranda-rasāsvāda-sampvardhita-bhṛīnga-rājanum. Thus the king recognises Śrīnivāsa-yati as his guru and as his preceptor in Śrīvaishṇavism.

According to the Annals of the Mysore Royal Family, Part I, p. 163, the priest who came from Tirupati as the above king's guru is Doḍḍa Parakālasvāmi. The matt tradition identifies him with Śrīnivāsa-yati of the above copper plate and with Parakālasvāmi, guru of Śrīnivāsa Parakālasvāmi in the Belur sannad.

A nirūp dated 1811 of the king Kṛishṇarāja Voḍeyar III, calls the head of the Parakālasvāmi Matt as the *Rājaguru* and directs that special honours including the First Tīrtha, Tirumāle, etc. should be offered in all Viṣṇu temples situated within the Mysore State to Parakālasvāmi or his agents. These honours are observed to this day. It is also to be remembered that in the sannad of the Belūr Chief, Kṛishṇappa Nāyaka dated in 1775 A. D. the Chief calls the Parakālasvāmi as his special guru “ Asmad asādhāraṇa Svāmi.”

The present record belongs to the reign of the Mysore king Kanṭhīrava Narasarāja Voḍeyar and is dated the 13th lunar day of the dark half of Jyēshṭha in the cyclic year Virōdhi. It is not dated in the Śaka era and there were two kings at Mysore of the name of Kanṭhīrava Narasarāja Voḍeyar, the first ruling from 1638 to 1659 and the second ruling from 1704 to 1713 and as the cyclic year Virōdhi occurred in both the reigns in 1649 and 1709 it is not easy to definitely fix the date. But the nature of the paper on which the grant is written and the language and contents make the latter date more probable for the record. Taking this year the date becomes equivalent to 24th June 1709 A. D.

The sannad is not addressed to the Parakāla Matt but it is addressed to a certain person named Mēlugōṭe Chāmaiya. The word *Śrīmatu* used before his name indicates his high position. The sannad is issued in the name of the king Kanṭhīrava Narasarāja Voḍeyar and on the date, mentioned in the previous para. The sannad records an order of the king that the practice of using the *tanian* (invocatory verse) of Rāmanuja Dayāpātra in sacred places like the Tirunārāyaṇa-svāmi temple at Mēlukōṭe on the occasions of reciting *Prabandhas* (Tamil hymns) which was in vogue from the time of Rājavoḍeyar, king of Mysore up to the reign of Kanṭhīrava Narasarāja Voḍeyar should continue in the future also in the same manner as previously. A copy of this was ordered to be written in the records of the shanbhog (accountant) and the original itself was directed to be fixed in the Sannidhi (shrine) of Rāmānujāchārya (at Mēlukōṭe).

This sannad is not directly connected with the Parakāla Matt but contains an order laying down the use of the invocatory verse commencing with the words Rāmānuja Dayāpātram in Śrīvaishṇava temples at Mēlukōṭe, etc. This invocatory verse is used by the Vaḍagale sect of the Śrīvaishṇavas at the time of reciting prabhandas in the temples. Rāmānuja-dayāpātram jñāna-vairāgya-bhūṣaṇam śrīmad Venkaṭanāthāryam vande Vēdāntadēśikam. This invocatory Sanskrit verse commencing with Rāmānuja-dayāpātram is stated in a work called Guru-paramparāprabhāvam (of the Vaḍagalai school) to have been composed by Brahmatantrasvāmi, disciple of Vēdāntadēśika and the reputed founder of the Parakāla Matt in the Kali year 4440 Bahudhānya sam. Āvaṇi-māsam śu 2 Hasta-nakshatra which is equivalent to 18th August 1338 A.D. at Mēlukōṭe and sanctioned by Vēdāntadēśika for use in the recitation and study of the Tamil Prabandhas. It is said to have received further support from the approval of the God Ranganātha at Śrīrangam in the year Sarvadhāri. The Parakāla Matt follows the Vaḍagale usage and it is only natural that the original order advocating the use of the above *tanian* should have been secured and preserved by the Parakāla Matt at Mysore.

The sannad has a seal on the top containing the name Narasarāja in Nāgari characters and the signature Śrī below.

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A sannad of Kṛishṇarāja Voḍeyar I of Mysore in the possession of the Parakāla Matt at Mysore.

Kannada language and characters.

ಮೈಸೂರು ಸಿಖಿಯಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀಪರಕಾಲಮಠದಲ್ಲಿರುವ ಎನೆಯ ಸನ್ನದು.

ಮೊಹರಿನಲ್ಲಿ ಬರೆದಿರುವುದು ದೇವನಾಗರ ಅಕ್ಷರ.

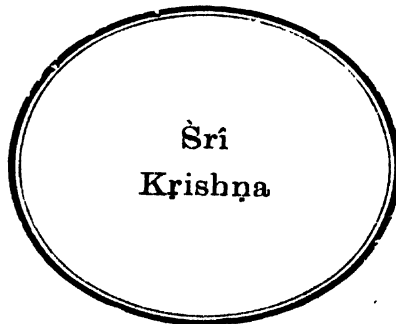


ಅಮನವರು.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೪ಲ್ಲೂ ಶ್ರೀ ಮತ್ತು || || ಹೈದರ
2. ಲ್ಲ ಪಾನ ಬಹದುರಿಗೆ ಬರಶ ಕಳುಹಿದ ನಿರೂಪ | ಅದಾಗಿ | ವೇದಾಂತಪರಕಾಲ
3. ಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲಿ ನಿತ್ಯಗಟ್ಟಿಯಲ್ಲೂ ನಡವಂತಾ ಬ್ರಾಂಹ್ಮಣರ ಸಮಾರಾಧನೆ
4. ಮುಂತಾದ ಧರ್ಮಕ್ಕೆ ಅಂದೂರು ಸ್ಥಳದ ಅತ್ತಾಣಿನವಲ್ಲೂ ಮುಂಗಿಪಟ್ಟ
5. ಯಂಬ ಗ್ರಾಮಗಳನ್ನು ಮಾತ್ರ ಶ್ರೀನಮ್ಮ || || ನವರ ಪಾದಾರವಿಂದಂಗಳಲ್ಲಿ ಅಪ್ಪಣಿ
6. ಕೊಡಿಸಿ ಯೀ ಗ್ರಾಮಗಳನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಯೀಮಠದ ಹ
7. ವಾಲಿಗೆ ನಡುಕೊಂಡು ಬರುವ ರೀತಿಗೆ ಮೊದಲೆ ಸ್ಥಳಕ್ಕೆ ನಿರೂಪವನ್ನು ಕಳುಹಿಸಿ
8. ಯಿರುವಮೇರೆಗೆ | ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡದು ಬರುವಲ್ಲಿ ಯೀಚೆಗೆ ಸ್ಥಳದಲ್ಲಿ ಬದು
9. ಕು ಮಾಡುವನು ಯೀ ಗ್ರಾಮಗಳಿಂದಾ ಮಠದ ಹವಾಲಿಗೆ ಬರುವ ಹಣವ
10. ನ್ನು ಸ್ಥಳಕ್ಕೆ ಕೊಡಹೇಳಿ ಉಪದ್ರವಡಿಸಿ ಗ್ರಾಮಗಳನ್ನು ಅಂಕ್ಕೆ ಮಾಡಿಕೊಂಡು ಮ
11. ತ್ತು ನಾನಾ ಬಗೆ ಕಿರುಕುಳ ಉಪದ್ರವಗಳ ನಡಸುವದಾಗಿ ಕೇಳಪಟ್ಟು ಯಿಧೀತು
12. ವೇದಾಂತ ಪರಕಾಲ ಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲಿ ನಡವಂತಾ ಸಮಾರಾಧನೆ ಮುಂತಾ
13. ದ ಧರ್ಮಕ್ಕೆ ಮಾತ್ರ ಶ್ರೀನಮ್ಮ || || ನವರುಧಾರಾಗ್ರಹಿತವಾಗಿ ಯೀಮಠದ ಧರ್ಮ
14. ಕ್ಕೆ ಧಾರವೇರದು ಕೊಟ್ಟುಯಿರುವ ಪ್ರಕಾರಕ್ಕೆ ನಿರುಪಾಧಿಕ ಸರ್ವ ಮಾನ್ಯವಾಗಿ |
15. ಮಠದ ಹವಾಲಿಗೆ ನಡದು ಬರುವಲ್ಲಿ ಅದೇಮೇರೆಗೆ ಮತ್ತು ಸುರುಚಿಗೂಡಿ ನಡು
16. ಕೊಂಡು ಬರತಕ್ಕ ಕಾರ್ಯದಲ್ಲಿ ಸ್ಥಳದಲ್ಲಿ ಬದುಕುಮಾಡುವನು ಯೀರೀತಿಗೆ ನಡಸು
17. ವದು ಯುಕ್ತವಲ್ಲವಾದಕಾರಣ | ಯೀಗ್ರಾಮಗಳಲ್ಲಿ ಯಿದುವರೆಗೆ ತೆಗದು
18. ಕೊಂಡು ಯಿರುವ ಹಣವನ್ನು ಪುನಃಕೊಡಿಸಿಬಿಟ್ಟು ನಿರೂಪಕಟ್ಟಿ ಪ್ರಕಾರಕ್ಕೆ
19. ಮಠದ ಹವಾಲಿಗೆ ಗ್ರಾಮಗಳನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡುಕೊಂ
20. ಡು ಬರುತ್ತಾ ಮುಂದೆ ಆರಾದರೂ ಕಿರುಕುಳ ಉಪಹತನಡನದಂತೆ ಸ್ಥಳದಲ್ಲಿ ಬ
21. ದುಕುಮಾಡುವನಿಗೆ | ತಾಕೀತಿಯನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಸರಾಗವಾಗಿ ನಡುಕೊಂಡು
22. ಬರುವದು | ಶ್ರೀ

Transliteration.



Ammanavaru

Krishnaraja Vadeyaravaru.

1. Chitrabhânu-samvatsarada Mârgasira šu 14 llû śrîmatu " || Haidara-
2. llikhâna-bahadurige baraśi kaḷuhida nirûpa ' adagi ' Vêdânta Parakâla-
3. svâmigaḷa maṭhadalli nityagaṭṭeyallû naḍavamttâ Brâmhmanara samâ-
râdhane
4. mumttâda dharmakke Andûru-sthalâda Attâni Navalûru Mumgipatti
5. yamba grâmagalaṁnnu Mâtru-śrî namma " [amma] " navara pâdâra-
vinḍamgaḷalli appane-
6. koḍisi yî grâmagalaṁnnu nirupâdhika-sarvamânyavâgi yî maṭhada ha-
7. vâlige naḍasikoṇḍu baruva rîtige modale sthalakke nirûpavamnnu
kaḷuhisi
8. yiruva mērege ' sarvamânyavâgi naḍadu baruvalli yîchege sthaladalli
badu-
9. ku māduvanû yî grâmagaliṁḍa maṭhada havâlige baruva haṇava-
10. nnu sthalakke koḍahêḷi upadrapaḍisi grâmagalaṁnnu aṁkke mādikoṇḍu
ma-
11. ttu nânâ-bage kirukuḷa upadragaḷa naḍasuvadâgi kēlapattu yidhitu
12. Vêdântta-parakâla-svâmigaḷa maṭhadalli naḍavamttâ samârâdhane
mumttâ-
13. da dharmakke Mâtruśrî namma " [amma] " navaru dhârâgrahitavâgi
yi-maṭhada dharm-
14. kke dhareneradu koṭṭu yiruva prakârakke nirupâdhika sarvamânyavâgi
15. maṭhada havâlige naḍadu baruvalli adê mērege mattu suruchi gûḍi
naḍasi-
16. koṇḍu baratakka kâryadalli sthaladalli baduku māduvanû yî rîtige naḍasu-
17. vadu yuktavallavâda kâraṇa' yî grâma-gaḷalli yiduvarege tegadu
18. koṇḍu yiruva haṇavamnnu punaḥ koḍisi biṭṭu nirûpa kaṭṭe prakârakke
19. maṭhada havâlige grâmagalaṁnnu nirupâdhika sarvamânyavâgi naḍasi
kom-
20. ḍu baruttâ mumde ârâdarû kirukuḷa upahati naḍasadamtte sthaladalli
ba-
21. ḍuku māduvanige ' tâkitiyaṁnnu baresi koṭṭu sarâgavâgi naḍasi
koṇḍu
22. baruvadu' Śrî

Note.

This sannad has a small seal with the letters Śrî Kṛishṇa in Nāgari characters on the top. Below are two small lines, the upper one containing the name Ammanavarû and the lower one the name Kṛishṇarâjavadēyaravarû. Below these is the main body of the sannad consisting of 22 lines and in the last of these is the letter śrî standing for the royal signature.

The sannad records a grant made by the Mysore king Krishnarāja Voḍeyar (II) and his mother (Ammanavarū). It is addressed to Haidar Allī Khānabāhadur or Hyder who was the ruler of the Mysore State from 1761 to 1782. The date of the grant is the 14th lunar day of the bright half of Mārgaśīrā in the year Chitrabhānu. No Śaka year is given but the only year Chitrabhānu in which Hyder was ruling is Ś 1684 and the whole date is equivalent to November 30, 1762 A.D. Krishnarāja Voḍeyar II was the king of Mysore from 1734 to 1766, and Hyder was ruling under him as sarvādhikāri. Dēvājammāṇṇi was the king's adoptive mother.

The sannad begins with a statement that the villages Attāṇi, Navalūru and Mungipattī situated in Andūru-sthala were given away as ordered by the king's mother, free of taxes to the Matt of Vēdānta Parakālasvāmi for carrying on the charities like the feeding of Brahmans every day.

It is next stated in the sannad that some time after the above villages came into the possession of the Matt, a local agent (*sthaladalli badukumāḍuvanu*) was demanding for himself the rent due to the Matt and brought the villages under his authority and in various ways caused trouble.

The sannad concludes with an order that as the said villages were granted for the feeding of Brahmans in the Matt of Vēdānta Parakālasvāmi, the local agent had no right to interfere in the above manner and he was to be ordered to make over the money exacted till then to the Matt and to allow the Matt to enjoy in peace the said villages and to prevent any molestation or obstruction to the Matt in the enjoyment of the villages.

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A sannad of the Bēlūr Chief Krishnappa Nāyaka, dated Ś 1696 in the possession of the Parakāla Matt, Mysore.

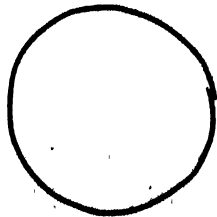
Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ಓನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀರಾಮ.

ಶ್ರೀ ಚಂನರಾಯಾ ಎಂಬ ನಾಗರಾಕ್ಷರದ ಪೊಹರು.



1. | ಶುಭಮಸ್ತು : ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂಧ್ರ
2. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ | ಹರೇರ್ಲರಾವರಾಹಶ್ಚ ದಾಪ್ಪಾದಂಡಸ್ತಪಾತುಮಃ | ಉದ್ಯತಾ
3. ಮೇದಿನೀ ಯೇನ ಕಳಂಕಮಿವ ಯತ್ರಸಾ | ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕ
4. ವರುಷ ೧೬೯೬ನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ಜಯ ನಾಮಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧೫
5. ಲ್ಲ ಶ್ರೀಮದ್ವೇದ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾಪನಾ ಚಾರ್ಯೋದಯ ವೇದಾಂತ ಪ್ರವರ್ತಕರಾದ |
6. ಶಾಂತ ಶಮದಮಾದ್ಯನಂತ ಕಲ್ಯಾಣ ಗುಣಗಣ ಪರಿಪೂರ್ಣರಾನ | ಅಸ್ತದಸಾಧಾ
7. ರಣಸ್ವಾಮಿಗಳಾದ | ಶ್ರೀಮತ್ಕವಿ ಕಥಕ ಕಂಡೀರವ ಚರಣನಳಿನಯುಗಳ ವಿಸ್ಮಯಸ್ತನ
8. ಮಸ್ತಾತ್ಯಧರರಾದ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜ ಕಾಚಾರ್ಯರಾದ | ಪರಕಾಲಸ್ವಾಮಿ
9. ಗಳವರ ಸಮ್ಯಮೀಂದ್ರ ಕೃಪಾಕಟಾಕ್ಷ ಲಬ್ಧರಾದ | ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವ
10. ರ ಕರುಣಾ ಮೃತ ಪಾತ್ರರಾದ | ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾ
11. ದಂಧ | ರಾಮಾನುಜ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದಸೇವೆಗೆ | ಕಾಶ್ಯಪ ಗೋತ್ರದ ಆ
12. ಪಸ್ತಂಧ ಸೂತ್ರದ ದೇಲೂರ ವೆಂಕಟಾದ್ರಿ ನಾಯಕರ ಪ್ರಪಾತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪ ನಾಯಕ
13. ರ ಪಾತ್ರರಾದ | ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರು | ಬರಬ ಕೊ
14. ಟ್ಲ ಧೂದಾನ ಗ್ರಾಮ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ | ಪೂರ್ವದಲ್ಲ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ
15. ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢ ಪ್ರತಾಪ ನಪ್ರತಿಮ ಶ್ರೀವೀರನರಪತಿ ಕೃಷ್ಣರಾಯ ಮಹಾರಾ
16. ಯರೈಯನವರು | ನಮ ವೃಥ ಪ್ರಹಿತಾಮಹರಾದ ಶ್ರೀಮತ್ಪಿಂಥು ಗೋವಿಂದ ಕಿಮ
17. ಕರಗೇಡ ಧವಳಾಂಕ ಭೀಮ ಬರಿದಸಪ್ತಾಂಗ ಹರಣ | ತುರಗದಳ ವಿಧಾಡಮ
18. ಣಿನಾಗಪುರವರಾಧೀಶ್ವರ ರಾದಂಥಾ ಯರ ಕೃಷ್ಣಪ್ಪನಾಯಕರವರಿಗೆ ಪಾಲಿಸ್ತ
19. ದೇಲೂರ ರಾಜ್ಯಕ್ಕೆ ಸಲುವ ಐಗೂರ ಸೀಮೆವಳಿತವಾದ ಕಸಬೆ ಸ್ಥಳದ ಯಸಳೂ
20. ರು ಮಂದೆಕೂಡಿದ | ಬಯಲಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವವಾದ | ಕ್ಯಾತೆ ಗ್ರಾಮಕ್ಕೆದಕ್ಷಿ
21. ಣವಾದ | ಊರು ಗುತ್ತಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮವಾದ ಚೆನ್ನಾಪುರಕ್ಕೆ ಉತ್ತರವಾದ |
22. ಯೇಚತುರ್ಗಡಿ ಮಧ್ಯದ ಹುಲುಗಳಲೆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಕಂದಾಯ ಗ ೭೩೨೨||೦
23. ಕ್ಕೆ ದೇವದಾಯ ಗ ೧||೦ ಬ್ರಂಹ್ಮದಾಯ ಗ ೩೩೨೦ ಬಿಡಿನೂನ್ಯಗೆ ||೦ ಅಂತುಗೆ ೩೩೨೦
24. ನುಳಿದು ಶುಭ ನಿಂತ ಕಂದಾಯ ಗ ೩೨೨೨ ||೦ ಮೂವತ್ತೆಂಟು ಯರಡು ಹಣ ವಡ್ಡದಧೂ
25. ಮಿಯಂನ್ನು ನಮ ಮಾತಾಹಿತೃಗಳಿಗೆ ಪುಂಜ್ಯರೋಕವಾಗಬೇಕೆಂದು | ಪರಕಾಲಸ್ವಾಮಿ
26. ಗಳ ಕೃಪಾಕಟಾಕ್ಷ ಲಬ್ಧರಾದ ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ | ಕರುಣಾಮೃತಪಾತ್ರ

back

27. ರಾದ | ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾದ | ರಾಮಾನುಜ ಪ
28. ರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದ ಸೇವೆಗೆ | ಕಾಶ್ಯಪಗೋತ್ರದ ಆಪಸ್ತಂಧ ಸೂತ್ರದ ದೇ
29. ಲೂರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪ್ರಪಾತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರ ಪಾತ್ರರಾದ | ವೆಂಕ
30. ಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರು | ಹುಲುಗಳಲೆ ಗ್ರಾಮದಲ್ಲ ನಿಂ
31. ತ್ತ ಕಂದಾಯ ಗ ೩೨೨೨||೦ ದ ಧೂಮಿಯಂನ್ನು ಯೇತಿದಿಯಲ್ಲ ಮೇಲುಗೋಟ್ಟಿಯಾ
32. ದವಗಿ ಕ್ಷೇತ್ರ ಕಲ್ಯಾಣ ತೀರದಲ್ಲ ಸಹಿರಂಜ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೃ
33. ಪ್ಪಾರ್ಪಣವಾಗಿ ಕೊಟ್ಟಿವಾಗಿ | ಯೇಧೂಮಿಗೆಸಲುವ ನಿಧಿ ನಿಕ್ಷೇಪ ಅಕ್ಷೀಣ ಆಗಾಮಿ
34. ಜಲತರುಪಾಪಾಣಸುಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯಗೃಹರಾಮ ಕ್ಷೇತ್ರಮು
35. ಂತ್ತಾಗಿರುದ್ದ ಸರ್ವಸ್ವಾಮ್ಯವೆಂನ್ನು ಆಗುಮಾಡಿಕೊಂಡು ದಾನಾಧಿನಿಮಯ ವಿಕ್ರಯ
36. ಂಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಿಮ ಶಿಷ್ಯಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ
37. ಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಧರಿಸಿಕೊಂಡುಬಾಹದೆಂದು | ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕೃಪಾ
38. ಕಟಾಕ್ಷ ಲಬ್ಧರಾದ | ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ | ಕರುಣಾಮೃತ ಪಾತ್ರರಾದ |

39. ವೇದಾಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ | ಕರಕಮಲ ಸಂಜಾತರಾದ | ರಾಮಾನುಜ ಪರ
 40. ಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದ ಸೇವೆಗೆ | ಕಾಶ್ಯಪಗೋತ್ರದ ಅಪಸ್ತಂಭನೂತ್ರದ | ಬೇಲೂ
 41. ರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪ್ರಪಾತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರ ಪಾತ್ರರಾದ ವೆಂ
 42. ಕಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರು ಬರಶಿಕೊಟ್ಟ ಧೂದಾನ
 43. ಶಾಸನ | ಯದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು | ಅದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ಚದ್ಯಾ ಧೂಮಿ
 44. ರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ | ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯಾ ಧರ್ಮಸೃಜಾನಾ
 45. ತಿ ನರಸ್ಯ ವೃತ್ತಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಚೈಯೋನುಪಾಲನಂ | ದಾನಾ
 46. ತ್ಸರ್ವಗಮವಾಪೋತಿ ಪಾಲನಾದುಷ್ಟಿತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಜ್ಯಂ ಪರದ
 47. ತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್ | ಮದ್ಯಂತಜಾಃ
 48. ಪರಮಹೀಪತಿವಂಶಜಾವಾ ಯೇಧೂಮಿಪಾಸ್ನತತ ಮುಜ್ಜಲಧರ್ಮಚಿತ್ತ | ಮಧ
 49. ರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತೃತ್ವಾದ ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ

ಸ್ಪಂದಿನ ಕೊನೆಯುಲ್ಲ ' ಶ್ರೀಚಂದ್ರಾಯಾ ' ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹಂದೆ.

Transliteration.

Seal.

Śrī Chamnarāya.

1. "Subham astu" namas tunga-śiraś-chuṇṇbi-chandra-chāmara-chāraṇa-
trailōkyā-nagarā-rambha-
2. mūla-stambhāya Śambhave! Harēr līlā-varāha-ścā daushtṛā-daṇḍas sa
pātu vah! udhṛita
3. mēdint yēna kaṣaṁkaṁ iva yatra śā! svasti śrī vijayā-bhyudaya Śālivāhana
śaka
4. varuṣa 1696 ne vartamānakke saluva Jayanāma-sampvatsarada Phālguna
śu 15
5. llū śrīmad vēda-mārga- pratishṭhāpanāchāryōbhaya-vēdānta-pravartā-
karāda
6. śānta-śama-damādyanānta-kalyāṇa-guṇagāṇa-pari-pūrnarāda! asmad-
asādhā-
7. raṇa-svāmigaḷāda! śrīmat Kavi-kathaka-kaṇṭhitrava-charaṇa-naḷina-
yugaḷa-vinyasta-sa-
8. mastātina-bhararāda śrīmat-paramahansa-parivrājakāchāryarāda Para-
kālasvāmi-
9. gaḷavara sayyamāndra-kṛipā-kaṭāksha-labdharāda! Śrīnivāsa- Parakāla-
svāmigaḷava-
10. ra karuṇā-mṛita-pātrarāda! Vēdānta-parakāla-svāmigaḷavara kara-kamala
saṁjātārā-
11. dantha! Rāmānuja-parakāla-svāmigaḷavara maṭhāda sēvege! Kāśyapa-
gōtrāda A-

- 12 pastambha-sûtrada Bêlûra Venkatâdri-nâyakara prapautrarâda¹ Kṛishṇap-
panâyaka-
13. ra pautrarâda ¹Venkatâdrinâyakara putrarâda¹ Kṛishṇappanâyakarû¹
baraśi ko-
14. t̥ta bhûdâna-grâma-śâsana-kramaventendare ¹pûrvadalli¹ śrîmad rājâdhirâja
15. rājaparamêśvara prauḍhapratâpan apratima śrî vīranarapati Kṛishṇa-
râyamahârâ-
16. yaraiyanavarû¹namma vṛidha-prapitâmaharâda śrîmat simḍhugôvinda
hima-
17. karagaṇḍa dhavalâṃka-bhîma barida-saptângaharaṇa¹turagadaḷa-vibhâ-
ḍa Ma-
18. ṇinâgapura-varâdhîśvarar âdanthâ Yarakṛishṇappanâyakaravarige
pâlîsta
19. Bêlûra rājyakke saluva Aigûra sîme-valitavâda kasabê-sthalâda Yasalû-
20. ru-mande kûḍida¹Bayalahalli-grâmakke pûrvavâda¹Kyâte-grâmakke
dakshi-
21. ṇavâda¹Ūruguttigrâmakke paśchimavâda Channâpurakke uttaravâda ¹
22. yî chaturgaḍi-madhyâda Hulugaḷale-grâmakke saluva kaṃḍâya 73 52½o
23. kke dēvadâya ga 1½o Brahmâdâya ga 335o biḍimânya ga ½o amttu ga
355o
24. nuḷidu śudhanîpta kaṃḍâya ga 3852½o mûvattenṭu yaraḍu haṇa vaḍḍa
bhû-
25. miyaṃnnu namma mâtâ-pitṛigaḷige puṇyalôkavâgabêkendu ¹Parakâla-
svâmi-
26. gaḷa kṛipâ-kaṭâksha-labḍharâda Śrînivâsa-Parakâlasvâmigalâvara¹karuṇâṃ-
ṛita-pâtira-

Back

27. râda¹ Vêdâmtta-Parakâla-svâmigalâvara karakamala-saṃjâtarâda¹ Râma-
nuja-Pa-
28. rakâlasvâmigalâvara maṭṭhâda sêvege¹Kâśyapa-gôtrâda Âpastambha-
sûtrâda Bê-
29. lûra Venkatâdrinâyakara prapautrarâda¹ Kṛishṇappa-nâyakara pautrarâda¹
Venka-
30. t̥adrinâyakara putrarâda¹Kṛishṇappanâyakaru¹Hulugaḷale-grâmadalli
niṃ-
31. tta kaṃḍâya ga 3852½o da bhûmiyaṃnnu yî-tithiyallu Mēlugôṭṭe Ya-
32. davagiri Kshêtra Kalyâṇi-tiradallû sahiranyôdaka-dâna-dhârâ-pûrvaka-
vâgi Kṛi-
33. ishṇârpaṇavâgi koṭṭevâgi¹yî bhûmige saluva nidhi nikshêpa akshîṇi
âgâmi

34. jala-taru pâshâna sidha-sâdhyamgaḷemba ashta-bhôga tējasvāmya grīha
rāma kshêtramum-
35. ttâgi yidda sarva-svâmpmya-vâmpnnu âgu-mâḍikonḍu dānâdhi-vinimaya-
vikraya-
36. mgaḷige yôgyavâgi sarvamânyavâgi nimma śishya-pârampariyavâgi a-
chandrârka-
37. sthâyigalaḷagi anubhavisikonḍu bâhadendu' Parakâlasvâmigalaḷavara kṛipâ-
38. kaṭâksha-labdharâda' Śrīnivâsa-parakâlasvâmigalaḷavara' karuṇâmṛita-pâtrar
ada'
39. Vêdânttaparakâla-svâmigalaḷavara' kara-kamala-sanjâtar ada' Râmanuja-
para-
40. kâla-svâmigalaḷavara maṭṭhâda sêvege' Kâśyapagôtrâda Âpastambha-sûtrâda'
Bêlû-
41. ra Venkaṭâdrinâyakara prapautrarâda' Kṛishṇappanâyakara pautrarâda
Vem-
42. kaṭâdrinâyakara putrarâda' Kṛishṇappanâyakaru baraśi koṭṭa bhû-dâna-
43. śâsana'yidakke sâkshigalu' Âdityachandrâv anilô nalaścha dyaur bhûmi-
44. r âpô hṛidayam yamaś cha ahaś cha râtriś cha ubhê cha samdhyâ dharmasya
jânâ-
45. ti narasya vṛittam' dâna-pâlanayôr madhye dânach chhrêyônu-pâlanam'
dânâ-
46. t svargam avâpnôti pâlanâd achchutam padam' sva-dattâd dviguṇam
pumnyam parâda-
47. ttânu-pâlanam' parâdattâpahârêṇa sva-dattam nishphalam bhavêt' mad-
vamsajâḥ
48. para-mahîpati-vamsajâ vâ yê bhûmipâs satatam ujvala-dharma-chitta'
madha-
49. mmamêva satatam paripâlayamti tvat-pâda-padma-yugalam śīrasâ namâ-
mi

Śrī Chamṇarâyâ.

(In Nâgari characters.)

Note.

This record has the word Śrī Râma and a seal containing the writing Śrī Channarâyâ in Dêvanâgiri characters above the main text. Below the text is also found a similar seal.

The sannad has two verses one addressed to Śambhu and the other addressed to Varâha in the beginning.

The object of the sannad is to record the gift of the village Hûlugalale situated in Bêlûr kingdom, in Aigur sîme, Yasalûru-mande to the east of Bayalahalli, south

of Kyâte, west of Ūrugutti and north of Channâpurâ by the chief of Bêlûr named Kṛishṇappa Nâyaka son of Venkaṭâdri Nâyaka, grandson of Kṛishṇappa Nâyaka and great grandson of Venkaṭâdri Nâyaka to the guru of the Parakâla Matt named Râmânuja Parakâlasvâmi disciple of Vêdânta Parakâlasvâmi who was a disciple of Śrînivâsa Parakâlasvâmi who was a disciple of Parakâlasvâmi. The usual verses regarding witnesses to a man's conduct and imprecations against confiscators of property given away and the praise of kings who carry on grants made by others are next given.

The donee Râmânuja Parakâlasvâmi is praised as the establisher of the path of the Vêdas, teacher of the two Vêdântas (Sanskrit Upanishads and the Tamil Prabandhams), full of the good qualities of peacefulness, calmness and restraint, devoted to the feet of Vêdânta Dêsikâchârya, and paramahansa-parivrâjakâchârya. The guru is addressed as *asmad-usâdhârâṇa-svâmi* (our special guru or master) by the donee.

The donor Kṛishṇappa Nâyaka is described as belonging to Kâsypagôtra and Âpastambha-sûtra and ruler of Bêlûr kingdom which was bestowed on his ancestor (vṛiddha-prapitâmaha or great-great-grandfather) Yerakrishṇappa Nâyaka by the king Kṛishṇarâya (of Vijayanagar). The titles of the Bêlûr chief given here are :— Sindhu-Gôvinda, Himakara-gaṇḍa, dhavalâṃka-bhîma, seizer of the seven elements of sovereignty of Barida, destroyer of horse troops and lord of the excellent city of Maṇinâgapura.

The net income of the village granted, *viz.*, Hulugaḷale is said to be 38 varahas two and half haṇas, the gross income per annum being 73 varahas and 2½ haṇas from which 1½ varahas were to be deducted for *dêvâdâya* (grants to temples), 33 varahas for Brahṇâdâya (grants to Brahmans) and ½ varaha for Biḍimânya (?). The grant was to be enjoyed in the succession of disciples free of taxes and with all the rights of possession. The place of grant is stated to be the bank of the Kalyâṇi (pond) at Mêlugôte or Yâdavagirikshêtra.

The date of the grant is given as Ś 1696 Jaya sam. Phâl śu 15 and corresponds to 17th March 1775 A. D. There is a Kṛishṇappa-Nâyaka, chief of Bêlûr, ruling from 1755 to 1794. He is evidently the donor of this grant.

Śrînivâsa Parakâlasvâmi disciple of Parakâlasvâmi is the author of a work named Nyâsavidyâ-prakâśa-vivṛiti. (Madras Oriental Mss. Cat. P. 10217 Vol. XXVII Supple.)

A sannad of Tippu Sultan of Mysore in the possession of the Parakâla Matt at Mysore.

Kannada language and characters.

ಮೈಸೂರು ನಟರಾಜರವ ಅದೇ ಶ್ರೀ ಶ್ರೀಪರಕಾಲ ಮಠದಲ್ಲಿರುವ ೪ನೆಯ ಸನ್ನದು.

1. ನವಾಬ ಟೀಪುಸುಲತಾನ್ ಬಹದರವರು
2. ಶೋಭಕೃತನಂ | ಭಾಧ್ರಪದ ಬ ೫ಲು ಶ್ರೀ ಮತು || || ದೇವಸ್ಥಾನದಾಶಿ
3. ಮೆ ಪಾರುಪತ್ಯಗಾರ ಕುಪೈಯ್ಯನಿಗೆ ಬರಸಿಕಳುಹಿದ ನಿರೂಪ ಆದಾಗಿ
4. ಮೇಲುಗೋಟಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಪೂರ್ವಾರಧ್ಯನಡದು ಬರುತ್ತಾಯಿದ್ದದ್ದ
5. ನ್ನು ಅಂಚೆಶಾಮೆಯನು ಅಡ್ಡಿಮಾಡಿ ಯಥಾನಂತೆ ಪೂರ್ವಪ್ರ
6. ಕಾರಕ್ಕೆ ರಾಮಾನುಜದಯಾ ಪಾತ್ರ ಶ್ರೀ ಶೈಲದಯಾಪಾತ್ರ ಸಹ
7. ನಡದು ಬರುವಹಾಗೆ ನೇಮಕಾಮಾಡಿಸಿ ಕಳುಹಿಸಿ ಯಥೀತು ಪ್ರಾ
8. ಕಾರಕ್ಕೆ ನಡದು ಬಂದು ಯರುವ ಪ್ರಕಾರಕ್ಕೆ ವಡಗರೆ ತೆಂಕ
9. ರೆ ಉಧಯ ಪಕ್ಷವನ್ನು ನಿಯಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರು
10. ತ್ತಾ ನೂತನವಾಗಿ ತಂದುಯಿರುವ ಪುಳೋಕಾಚಾರನ್ನು ಮೊದ
11. ಲುಯಿದ್ದ ಬಳಿಗೆ ಕಳುಹಿಸಿ ತಿರುನಕ್ಷತ್ರಕ್ಕೆ ಕೇಶವಸ್ವಾಮಿ
12. ಮುಂತಾದ ಮಂಟಪಗಳಿಗೆ ದೇವರಂನ ಬಿಜಮಾಡಿಸಿ ತೀರ್ಥಪ್ರ
13. ಸಾದನಹ ಪ್ರಾಕು ಮೇಲೆಗೆ ಕೊಡಿಸುತ್ತಾ ಸ್ವಾಮಿಶೇವೆಯನ್ನು ನ
14. ಂಭ್ರಮದಲ್ಲಿ ಆಗು ಮಾಡಿಸುವದು ನಿರೂಪ ಪ್ರತಿ ಶಾನಭಾಗರ ಲೆಖ
15. ಕೆ ಬರಸಿ ಪರಕಾಲಜೀಯರ ಮಠದಲ್ಲಿ ಕಟ್ಟಿಸುವುದು

Transliteration.

1. Navāba Tīpūsulatān bahadaravarū
2. Śōbhakṛita sam | Bhādrapada ba 5 lu śrīmatu || dēvasthānada-śi-
3. me-pārupatyagāra Kupaiyyanige barasi kaḷuhida nirūpa adāgi
4. Mēlugōṭe-dēvasthānadalli pūrvā-rabhya naḍadu baruttā yiddadda-
5. nnu Anche Śāmaiyanu aḍḍi-māḍi yidhānamṭte pūrvā-pra-
6. kārakke Rāmānuja-dayā-pātra Śrīsailadayā-pātra saha
7. naḍadu baruva hāge nēmakā māḍisi kaḷuhisi-yidhītu prā-
8. kārabhya naḍadu bandu yiruva prakārakke Vāḍagale Temka-
9. le ubhaya-pakshavamnnu sariyāgi naḍāśi-konḍu baru-
10. ttā nūtanavāgi tandu yiruva Puḷalōkāchāramnnu moda-
11. lu yidda baḷige kaḷuhisi tirunakshatrakke Kēśavasvāmi
12. mumttāda maṁṭapagalige dēvaramṇa bija-māḍisi tīrtha-pra-
13. sāda saha prāku mērege koḍisuttā svāmi-śēveyamnnu sa-
14. m̐bhramadalli āgumāḍisuvadu nirūpa prati Śānabhāgara lekha-
15. kke barasi Parakāla-Jīyara maṭhadalli kaṭṭisuvudu

Note.

This nirūp was issued by Navāba Tipu Sultān Bahadaravarū. It has a seal above in Persian characters with the name Tipu Sultan and the date 1186. But the reading of the date however is doubtful and the details of dating according to Hindu system given in line 2 of the record, Śōbhakṛit sam. Bhādrapada ba 5 would

correspond to 15th September 1783 A. D. the only year Sôbhakrit occurring in the reign of Tipu Sultan corresponding to 1783.

The nirûp is addressed to Kuppaiya, dēvasthânada-sīne-pârupatyâgâr or manager of the department of temples in the State and relates to the system of reciting invocatory verses in the temple at Mēlukôṭe (See number 15). It is stated in this nirûp that Anche Śāmaiya (an officer under Tipu) was violating the old usage in the temple at Mēlukôṭe regarding the use of invocatory verses and it was now ordained that both forms of invocation which begin with Rāmānuja-dayâpâtra and Śrîsaila-dayâpâtra might be used. Further the pârupatyâgâr was ordered to be fair to both the sects of Vādagalai and Tenkalai (which used the above invocations) and to remove the image of Piḷḷai Lōkâchâr (a saint of the Tenkalai sect) to its original place at Mēlukôṭe and to take the god in procession to Kêśavasvâmi maṇṭapa and other maṇṭapas and distribute *tirtha* (sacred water) and *prasāda* (consecrated food offered to god) during the time of *Tirunakshatra* and conduct the services with zeal in the usual manner.

Directions are next given that a copy of the nirûp should be preserved in the register of the accountant (śānabhôga) and the nirûp itself should be preserved in the matt of the Parakâla Jīyar (head of the Parakâla Matt).

It is interesting to note that while a previous sannad issued in the reign of Kanṭhîrava Narasarâja Voḍeyar lays down the rule that only the Vādagalai invocation (beginning with Rāmānuja-dayâpâtram) should be used in temples the present sannad orders the use of invocations of both the Vādagalai and Tenkalai sects and that both the sannads claim old usage for the invocations laid down in them. The Tenkalai school uses the following invocatory verse during the recitation and study of Prabandhas:—Śrîsailêśa-dayâpâtram dhibhaktyâdi-guṇârṇavam yatîndra-praṇavam vande Ramyajâṁtaram munim. This verse is said to have been miraculously revealed by God to the disciples of Maṇavâla-mahâmuni while they were engaged in the study of the Prabandhas under their guru.

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A sannad of Kṛishṇarâja Voḍeyar III, king of Mysore, dated 1811 A. D. in the possession of the same Parakâla Matt at Mysore.

Kannada language and characters.

ಅದೇ ಶ್ರೀ ಶ್ರೀಪರಕಾಲ ಮಠದಿಂದ ಬಂದ ಜನೆಯ ಸನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹಂದೆ.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. ಪ್ರಜೋತ್ಪತ್ತಿಸಂವತ್ಸರದ ಮೈಶಾಖ ಬ ೧೩ ಸೋಮವಾರದಲ್ಲೂ
2. ಶ್ರೀಮತು || ಅರಮನೆ ಬೀಮೆಗಡೆಗಳ ಅಮಿ

3. ರಾನೆ ವಕಿರೆದಾರಾನೆ ವ ದೇವಸ್ಥಾನ ಪಾರುಪತ್ಯಗಾರಾನೆಹಾಲಯ
4. ಸ್ತಕಬಾಲಯಿರಾಣಿಮುಲಕಮೈಸೂರ ಬರ್ವಕಳುಹಿಸ್ತ
5. ನಿರೂಪ ಅದಾಗಿ ನಿಮನಿಂಮಗಡಿಗಳಲಯಿರುವ ಏಷ್ವದೇವ
6. ಸ್ಥಾನಗಳಲ್ಲ ಪೇದಮಾರ್ಗ ಯತ್ಯಾದಿ ರಾಜಗುರುಗಳಾದ ||
7. ಶ್ರೀಘಂಟಾವತಾರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಿಗೆ ಮೊದಲುತೀರ್ಥತಿ
8. ರುಮಾಲೆವರಲೆ ವಿನಿಯೋಗ ಶ್ರೀಶಟಗೋಪ ಮುಂತಾದ ಸಕಲಮರಿ
9. ಯಾದೆಗಳಂನ್ನು ಪ್ರಥಮತಾ ಕೊಡುವಂತೆ ಅಪ್ಪಣೆಕೊಡ್ತಿಯುಧೀತಾಗಿ
10. ಅವರಕಡೆಯಿಂದಾ ಆಗ್ನಾಧಾರಕರಾಗಿರುವ ಮಠದ ಬ್ರಾಂಹ್ಮ
11. ರುಗೆ ಮೊದಲು ವ|| ತೀರ್ಥತೋಮಾಲೆ ಮೊದಲಾದ ಸಕಲ ಮರಿಯಾ
12. ದೆಗಳನ್ನು ನಡೆಸುವದು ಯದಲ್ಲದೆ ಶ್ರೀಸ್ವಾಮಿಗಳವರು ದೇವಸ್ಥಾ
13. ನಗಳಿಗೆ ದಯಮಾಡುವಲ್ಲ ಶ್ರೀಶಟಗೋಪತಾಳಮ್ಯಾಳಸಹಾ ಯ
14. ದರಾಗಿ ಪಠತಿ ಪ್ರಕಾರಾ ಯದರುಗೊಂಡು ಕರದುಕೊಂಡುಹೋಗಿ

೩೦ಧಾಗ

15. ತೀರ್ಥತಿರುಮಾಲೆ ಮ್ಯಾಲೆಬರದ ಪ್ರಕಾರಾ ಮರಿಯಾದೆ ಸಹ ನಡೆಸು
16. ವದು ಶ್ರೀಸ್ವಾಮಿಗಳವರು ಯಾವ ಏಷ್ವ ಸ್ಥಳಕೆ ಬಂದು ಯದ್ವಾಗ್ಯ
17. ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಹೇಳಿದ ಪ್ರಕಾರಾ ನಡೆದುಕೊಂಡು ಮುಂದಲಗಡಿ
18. ಗೆ ಮರಿಯಾದೆ ಗೊಡಿ ಕಳುಹಿಸಿ ಕೊಡುವದು ಯೀನಂನ್ನದಿನನಕಲಾ
19. ನ್ನು ನಿಮನಿಂಮ ಗಡಿಗಳ ಶಿಸ್ತೆದಾರರ ಲೆಖಕೆ ಬರ್ವದೇವಸ್ಥಾನಗಳ
20. ಶಾನಃಧಾಗರ ಲೆಖಕೆ ಬರ್ವ ಆಸಲು ಸಂನದ್ಧಂನ್ನುಯವರ ವಶಕೆ ಹಿಂ
21. ದಕೆ ಕೊಡುವದು ಬತಾರಿಕು ೨೦ನೆ ಮಾಹೆ ಮೆ ಸಂಕ ೧೮೧೧ ನೆಯ
22. ಸವಿಯಲ್ಲು

ಶ್ರೀ ಕೃಷ್ಣ

Transliteration.

(Kṛishṇarājavaḍeyar's seal.)

with the letters

(Śrī Châmarāja-vaḍera tanuja Kṛishṇarājavaḍeru)
Kṛishṇarāja-vaḍeyaravaru.

1. Prajôtpatti-samvatsarada Vaiśākha ba 13 Sômaṅgaradalû
2. śrîmatu || Āramane-śime gaḍigaḷa Ami-
3. lâne vakiledârâne va dēvasthâna pârupatyagârâne hâla yi-
4. stakabâla yilâkhe mulaka Maisûra barsakaluhista
5. nirûpa adâgi nimma nimma gaḍigaḷali yiruva Vishṇudēva-
6. sthânagaḷallu Vêda-mârga yityâdi rājagurugaḷada ||
7. śrî Ghaṇṭâvatâra Parakâlasvârṇigaḷavarige modalu tîrtha ti-
8. rumâle varaśe viniyôga śrî Śaṭagôpa muntâda sakalamari-
9. yâdegalaṁnnu prathamata koduvamte appane kodsi yidhitagi
10. avara kaḍeyimḍâ ājñâ-dhâarakarâgi yiruva maṭṭhâda Brâhmâ-

11. ruge modalu va [rase] || tirtha tōmāle modalāda sakala mariyâ-
12. degaḷamṇnu naḍasuvadu yidallade śrī svāmigaḷavaru dēvasthâ-
13. nagalige dayamaḍuvalli śrī Śaṭagōpa tāḷa myāḷa sahā ya-
14. darāgi padhati prakārā yadarugomḍu karadukonḍu hōgi

Back

15. tirtha tirumāle myāle barada prakārā mariyāde saha naḍasu-
16. vadu śrī svāmigaḷavaru yāva Viṣṇu-sthalake bamdu yiddāgyū
17. śrī svāmigaḷavaru hēḷida prakārā naḍadukonḍu muṇḍala gaḍi-
18. ge mariyādegūḍi kaḷuhisi koḍuvadu yī samṇnadina nakalam-
19. nnu nimma nimma gaḍigaḷa Śirastēḍārara lekhake barsi dēvasthānagaḷa
20. Śānubhāgara lekhake barsi asalu samṇaddamṇnu yivara vaśake him-
21. dake koḍuvadu ba tāriku 20 ne māhe May san 1811 ne yi-
22. saviyallū

Śrī Kṛishṇa

Note.

This is the earliest of the sannads issued by the Mysore king, Kṛishṇarāja Vadeyar III. It is dated in the English or Christian Era and the cyclic year and month and tithi are also given. The date given is 20th May 1811 and Prajōt-patti-samvatsara Vaiśākha ba 13 Monday.

It is a nirūp addressed to the Amils, killedārs (officers in charge of forts), pārupatyagārs (managers) of temples, etc. in the kingdom of Mysore. The nirūp records an order of the king that certain honours in all the temples of the god Viṣṇu situated within their jurisdictions should be offered first to the Rājaguru (royal preceptor) Śrī Ghaṇṭāvatāra Parakālasvāmi. These honours are said to consist of the distribution of *tirtha* (sacred water used in bathing the god), offer of garlands (*tirumāle*), *varaṣe* (giving of consecrated food only to select holy personages *vinīyōga*, (distribution of consecrated food to all), placing of Śaṭhagōpa on the head (Śaṭhagōpa consisting of a metallic cup-like vessel on which the feet of Viṣṇu are imprinted). These were ordered to be offered before all others to the above svāmi.

It was further ordained that the first tirtha, garlands, etc. in the temples of Viṣṇu should be given to the Brahmans of the above Matt authorised by the Matt (in the absence of the svāmi). When the svāmis (heads of the Parakāla matt) visited the above temples, the temple authorities were required to meet the svāmi with the usual honours of Śaṭagōpa, musical band (tāḷa myāḷa) etc. and take him to the temple and offer him *tirtha* and garlands and the honours as stated before. In all the Viṣṇu temples visited by the above svāmis the temple authorities were further required to carry out the instructions of the svāmi and conduct him with honours to the next *gaḍi* (village boundary).

A copy of this sannad was ordered to be entered into the registers of the accountants (śānubhāga) of the above temples and the original itself was to be returned to the Parakāla Matt.

It may be of interest to note that the honours recounted in the above sannad are even now offered to the gurus and representatives of the Parakāla Matt.

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A sannad of Krishṇarāja Vaḍeyar III of Mysore, dated 1816 in the possession of the Parakāla Maṭha, Mysore.

Kannada language and characters.

ಅದೇ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲಮಠದಲ್ಲರುವ ಒನೆಯ ಸನ್ನದು.

ಮೊಹರಿನಲ್ಲ ಬರೆದಿರುವುದು

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು. (ನಾಗರಾಕ್ಷರ)

1. ಕೃಷ್ಣರಾಜವಡೆಯರವರು
2. ಯುವ ಸಂವತ್ಸರಪುಷ್ಯ ಬ ೧೧ ಯಲ್ಲು ಶ್ರೀ ಮತ್ತು || ||
3. ಅರಮನೆ ಶೀಮೆಗಡಿಗಳ ಅಮಲಕಿಲ್ಲೆ ದಾರನುಂಕ ದಮಣಿಗಾರಗೆ ಬರಶೀಕಳು
4. ಹಿಸ್ತನಿರೂಪ ಅದಾಗಿ ಮಂಜರಾಬಾದತಾಲ್ಕು ಹುಲಗಳಲೆಯೆಂಬ ಗ್ರಾಮ
5. ದಿಂದಾ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠಕ್ಕೆ ಸಾಗಿಸಿಕೊಂಡು ಬರುವ ಅಕ್ಕಿಗೋ
6. ಣಿಗೆ ಮಠದ ಪಾರಪತ್ಯೆಗಾರ ಯಾದಾಸ್ತಮ್ಯೇರಿಗೆ ಆಗ್ರಾಮದಿಂದಾ ಬಂದ ಆ
7. ಕ್ಕಿ ಗೋಣಿಗೆ ನುಂಕದ ಬಗ್ಗೆ ತಡಿಯದೆ ಬಿಡುವುದು ಮಾರ್ಗದಲ್ಲ ಮಾರ್ಕೊಂಡ
8. ಗೋಣಿಗೆ ವಾಜಬಿ ಬರತ್ಯನುಂಕಾ ತೆಗದುಕೊಳುವುದು ತ್ತಾರ್ಕಿಬ ೨೫ನೇ
9. ಮಾಹೆ ಜನವರಿ ಸನ್ ೧೮೧೬ನೆ ಯಿಸವಿ ಬತ್ತ ಅಪ್ಪಾಜಿರಾವಮು
10. ನಷಿ ಹಜುರ ಪುರನುರು ಶ್ರೀಕೃಷ್ಣ

Transliteration.

(Seal in the Devanāgarī characters.)

Śrī Chāmarāja vaḍera tanuja Kṛishṇarājavareru.

1. Kṛishṇarāja-vaḍayaravareru
2. Yuva-samvatsara Pushya ba 11 yallu śrīmatu
3. aramane-śīme-gaḍigaḷa āmila killedāra sumkkada maṇegārage baraśī kaḷu-
4. hista nirrūpa aḍāgi Manjirābāda tālku Hulagaḷale yemba grāma-
5. dimḍa Śrī Parakāla-svāmigaḷavara maṭhakke sāgsikoṇḍu barruva akki gō-
6. nige maṭhāda Pārapatyegāra yādāsta myērrige ā grāmadimḍa baṇḍa a-
7. kki gōnige sunkkada bagye taḍiyade biḍuvadu mārgaḍalli mārrikoṇḍa
8. gōnige vājabi barataka sumkkā tegādu koḷuvadu ttārrikha 25 ne
9. māhe Janavarri san 1816 ne yisavi khatta Appājirāva mu-
10. nashi bajurapurannurru Śrī Kṛishṇa

Note.

This *nirûp* also belongs to the reign of Krishnarâja Vaḍeyar III, King of Mysore and is dated 25th January 1816 A. D. corresponding to Yuva-samvatsara Pushya ba 11.

It contains a seal above with the words Śrī Châmarâjávaḍera tanuja Krishnarâjávaḍeru inscribed in Dêvanâgarî characters inside. Below the *nirûp* is the king's signature Śrī Kṛishṇa.

The *nirûp* is addressed by the king Krishnarâja Vaḍeyar III to the *amils* (heads of the taluks), *killedârs* (heads of fortresses), *sunkada-manegârs* (customs officers) of the villages in Aramanesîme (Palace department) and exempts the bags of rice brought from the village Hulugalale in Manjarâbâd Taluk to the Matt of Parakâlasvâmi (at Mysore) from customs duties on production of a letter of authority from the *pârapatyegâr* (manager) of the Matt. But it was directed that customs duties at the usual rates should be collected on bags of rice belonging to the Matt sold on the way.

The name of the writer of the *nirûp* is given as Appâji Râv, Munshi Hajûra Puranûr (illustrious.)

The village Hulugalale was presented to the Parakâla Matt, Mysore, by the Bêlûr Chief Kṛishṇappa Nâyaka (See No. 17.)

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A sannad of Krishnarâja Vaḍeyar III of Mysore dated November 1817 A. D. in the possession of the Parakâlasvâmi Matt, Mysore.

Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ೭ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬುದಾಗಿ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು

1. ಈಶ್ವರ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುಕ್ಲ ೧೫ ಧಾನುವಾರದಲ್ಲು ಶ್ರೀ ಮತು || ||
2. ಬೂಕಿನಕೆರೆ ಅಮೀಲ ಚನ್ನೆಗೌಡಗೆ ಬರೆತಿ ಕಳುಹಿಸಿದ ನಿರೂಪಾ ಅದಾಗಿ ಮ
3. ಹಿತೂರು ಸಂಸ್ಥಾನದ ಪರಮಗುರುಗಳಾದ ಶ್ರೀಮದ್ವೈಕೃತಂತ್ರ ಪಂಚಾವತಾ
4. ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇ
5. ವರ ಕೈಂಕರ್ಯದ ಬಗ್ಗೆಯೇ ತಾಲೂಕು ಮೈಕಿ ಪರಾಹನಾಥ ಕಲ್ಲಹಳಗ್ರಾಮ
6. ಸರ್ವಮಾನ್ಯಾ ಅಪ್ಪಣಿ ಕೊಟಿರುವದರ ಸಮೀಪದಲ್ಲಯಿರುವ ಗ್ರಾಮಾಯೀ
7. ಗ ಮಠಕೆ ಸರ್ವಮಾನ್ಯಾ ಅಪ್ಪಣಿ ಕೊಟಿರುವದು ಅಸಲ ಗ್ರಾಮ ೭ ದಾಖಲೆಗ್ರಾ
8. ಮಠಕೆ ಸಹ ದೇರೀಜು ಯಿನಾಮತ್ತಿ ಹೊರ್ತು ಕಂಗು ೫೪೮೨ ÷ ಮೈಕಿವಿಂ

9. ದಾಸಾಗುವಳಿ ಅಗತಕಲುಕಸಾನು ಗು ೧೭||೪ ÷ ಜಾತಾ ಬಾಜೆ ಬಾಬುನುದಾ
 10. ಧಾತು ಸಂವತ್ಸರಕೆ ಸಾಗುವಳಿಗು ೫೩೦೬೩||೦ಕೆ ಗ್ರಾಮಗಳು ವಿವರಾ
 11. ೫೫||೦ ಬೂಕಹಳಿ ೧ಕೆ ಬೇರೀಜು ೫೮||೨|| ÷ ಕೆ ಲುಕಸಾನು ೩೬೨|| ÷ ಜಾತಾಸಾಗು
 12. ೭೮೬೦ ಯಗಚಿಕ್ಕುಪ್ಪೆ ಬೇರೀಜುಮೇರೆ ಸಾಗುವಳಿ
 13. ೫೧||೦ ಕಟಿಹಳಿ ಬೇರೀಜು ೫೭||೪|| ÷ ಕೆಲಕಸಾನು ೫೬೪|| ÷ ಜಾತಾಸಾಗು
 14. ೧೫೬೧||೩. ಸಂಕನಹಳಿ ಬೇರೀಜು ೧೭೬೦ ಕೆ ಲುಕಸಾನು ||೩||೦ ಜಾತಾಸಾಗು
 15. ೧೩೮||೧||೦ ಗಂಜೆಗೆರೆ ಅಸಲಿ ದಾಖರೆ ೩ಕೆ ಸಹ ಬೇರೀಜು ಮೇರೆಸಾಗುವಳಿ
 16. ೮೭೬೦ ಅಂಬಿಗರ ಗ್ರಾಮ ಅಸಲಿ ೧ ದಾಖರೆ ೧ ಬೇರೀಜು ಮೇರೆಸಾಗುವಳಿ
 17. ೩೪೬೦||೦ ಪುರದ ಗ್ರಾಮ ಬೇರೀಜು ೩೭||೩|| ÷ ಕೆಲಕಸಾನು ೩||೩|| ÷ ಜಾತಾಸಾಗು
 *18. ೮೦೬೪||೦ ಬಾಜೆಬಾಬು

೭೭||೧|| ಸುಂಕಬೇರೀಜು ೭೨೬೨ ಲುಕಸಾನು ೪||೦||೦

ಜಾತಾಸಾಗು ೧೨||೩ ಬಿಲರಬಾಜೆಬಾಬು ಬೇರೀಜುಮೇರೆ

೮೦೬೪||೦

ಸಾಗುವಳಿ	ಅಸಲಿ	ದಾಖರೆ	ಬೇರೀಜು	ಲುಕಸಾನು
೫೩೦೬೩||೦	೭	೪	೫೪೮೬೨|| ÷	೧೭||೪ ÷

19. ಪುಧಯಂ ಅಸಲಿಗ್ರಾಮಯೇಳು ದಾಖರೆ ಗ್ರಾಮ ನಾಲ್ಕುಕೆಸಹ ಬೇರೀಜುಕಂ
 20. ಟರಾಯ ಐನೂರನಾಲುವತ್ತುಯಂಟುವರಹವೂಯರಡು ಹಣ ಹಾಗು ವೀ
 21. ಸವೈಕಿ ಲುಕಸಾನು ಕಂಟರಾಯ ಹದಿನೇಳುವರಹವೂಮಂಥತುಹಣವೀಸ
 22. ಜಾತಾ ಸಾಗುವಳಿ ಕಂಟರಾಯ ಐನೂರಮೂವತ್ತುವರಹವೂ ಮೂರು
 23. ಹಣ ಹಾಗುವೀಸಸಹ ಸರ್ವಮಾನ್ಯಾ ಅಪ್ಪಣಿಕೊಟುಯಿರುವದರಿಂದ ಸ
 24. ದರಿ ಅಸಲಿ ದಾಖರೆ ಗ್ರಾಮಗಳನ್ನು ಶ್ರೀಮಲದ ಹವಾಲಮಾಡಿಕೊಟ್ಟು ಈ
 25. ಶ್ವರ ಸಂವತ್ಸರ ದಾರಧ್ಯಾ ವರಪಂಪ್ರತಿ ತಾಜಾ ಸಂನದ ಪುಜೂರಮಾಡದೆ ಸ
 26. ವರ್ವಮಾನ್ಯಾ ನಡುಕೊಂಡು ಬರುವದು ಯೀಸಂನದನಕಲು ತಾರೊಕ್ಕು ಶಿರಸ್ತಾ
 27. ರ ದಪ್ಪರಕೆಬರೆ [೬] ಅಸಲಿಸಂನದು ಶ್ರೀಮಲದ ಹವಾಲಗೆ ವಾಪಸುಕೊಡುವದು ತಾ
 28. ರಿಕ್ಕು ೨೩ನೆ ಮಾಹೆ ನವಂಬರ ಸ ೧೮೧೭ನೆ ಯಿಸವಿ ಬತ್ತಪ್ರಸಂನೈಯ್ಯ ಮುನವಿ
 29. ಹುಜೂರು

ಪ್ರತ್ಯೇಕ ಕೈಬರಹದಲ್ಲ.

ಅಸಲಿಯೇಳು ದಾಖಲ್ಲ ನಾಲ್ಕುಕೆ ಸಹಾ ಬೇರೀಜು ಕಂಟರಾಯ ಐನೂರು ನಾಲ್ಕುತಂಟುವರಹಲು ಯರುಡು
 ಹಣ ಹಾಗು ವೀಸಾ ಸರ್ವಮಾನ್ಯ ಅಪಣಿ ಕೊಟುಯಿರುವೆರಿಗೆ ನಡುಕೊಂಡು ಬರುವದು

ಶ್ರೀಕೃಷ್ಣ.

Transliteration.

(Seal in Devanāgarī Characters.)

Chāmarājavadēra tanujā Kṛishṇarāja Vāderu.

1. Īśvara-sampvatsarada Kārtika śudha 15 Bhānuvārādallu śrīmatu ||
2. Būkinakere Āmila Channegaudage barasi kaluhisida nirūpa adāgi Ma-

*ಈಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹೂರು.

3. hisûru-saṁsthānada parama-gurugaḷāda śrīmad Brahmatantra-ghaṇṭā-
vatā-
4. ra Parakālasvāmigaḷavara maṭṭhadālli Śrī Hayagrīva Lakshminārāyaṇa-
dē-
5. vara kaimkaryada bagye yī tāloku paiki Varāhanāthakallahāli-grāma
6. sarvamānyā appaṇe koṭiruvadara samīpadalli yiruva grāmā yī-
7. ga maṭṭhake sarvamānyā appaṇe koṭiruvadu asali grāma 7 dākhale grā-
8. ma 4 ke saha bēṭṭu yināmatti hortu kaṁ gu 548. 2¼. 1/16. paiki ain-
9. dā-sāguvaḷi āgataka lukasānu gu 17·9 1/16 jātā bāje-bābu sudā
10. Dhātu-saṁvatsarake sāguvaḷi gu 530·3¼ ke grāmagaḷu vivarā
11. 55½ Būkahāli 1 ke bēṭṭu 58·7½ 1/16 ke lukasānu 3·2½ 1/16 jātā sāgu
12. 68 Yagachikuppe bēṭṭu-mēre sāguvaḷi
13. 51½ Kaṭehāli bēṭṭu 56·9½ 1/16 ke lukasānu 5. 4½. 1/16 jātā sāgu
14. 15·1¼ Saṁkanahāli bēṭṭu 16 ke lukasānu. 8¼ jātā sāgu.
15. 138·6½ Ganjigere asali 1 dākhale 3 ke saha bēṭṭu mēre sāguvaḷi
16. 87 Ambigara-grāma asali 1 dākhale 1 bēṭṭu mēre sāguvaḷi
17. 34½ Purada grāma bēṭṭu 37/8½ 3/16 ke lukasānu 3·8 3/16 jātā sāgu-
18. 80·4½ bāje bābu 67·6½ sumka bēṭṭu 72·2. lukasānu 4·5½ jātā sāgu 12·8
chilara bājebābu bēṭṭu mēre sāguvaḷi 530·3¼ asali 7 dākhale 4 bēṭṭu
548·2¼ 1/16 lukasānu 17·9. 1/16
19. vubhayam asali grāma yēlu dākhale grāma nālkake saha bēṭṭu kaṁ-
20. ṭirāyi ainūra nālurvattu yaṁṭu varahavū yaraḍu-haṇa hāgu vī-
21. sa paiki lukasānu kaṁṭirāyi haḍinēlu varahavū vambhatu haṇa vīsa
22. jātā sāguvaḷi kaṁṭirāyi ainūra mūvattu varahavū mūru-
23. haṇa hāgu vīsa saha sarvamānyā appaṇe koṭuyiruvadarimda sa-
24. dari asali dākhali grāmagaḷaṁṁnu śrī maṭṭhada havāla māḍikoṭṭu ī-
25. śvara-saṁvatsara-dārabhyā varashamprati tājā saṁnada vujūra māḍade sa-
26. rvamānyā naḍasikoṇḍu baruvadu yī saṁnada nakalu tāloku Śirastā-
27. ra daptarake bare [si] aśala saṁnadu śrī maṭṭhada havalige vāpasu
koḍuvadu tā-
28. riku 23 ne māhe Navambara san 1317 ne yisavi khatta Prasamṇaiyya
munashi
29. hujūru
asali yēlu dākhalli nālkukke saha bēṭṭu kaṁṭirāyi ainūru nālvaṭeṇṭu
varahaū yaraḍu haṇa hāgu vīsa sarvamānyā appaṇe koṭu yirumērige
naḍasikoṇḍu baruvadu.

Śrī Kṛishṇa.

Note.

This nirūp contains the same seal and signature of Kṛishṇarāja Vadeyar III as the previous number.

It is dated 23rd November 1817 corresponding to *Īśvara sam. Kārtika śu 15* Sunday and is addressed by the king to Channegaḍa, who was the *āml* of Būkina-kere. It records the gift by the king of 7 *asali* villages (principal villages) and 4 *dakhale* villages (hamlets) situated near the village Varāhanātha Kallahāḷi in the above Taluk which was previously granted as *sarvamānya* to the Parakālasvāmi Matt. The donee is named Brahmatantra Ghaṇṭāvatāra Parakālasvāmi, the *paramaguru* (chief teacher) of Mahisūrusamsthāna. The object of the grant is said to be to provide for services of Śrī Hayagrīva Lakshminārāyaṇa-dēvaru (gods) in the matt of the above guru.

Details of the income of the villages granted are next given : Būkahāḷi village : gross income for the year Dhātu 58 varahas $7\frac{1}{2}$ haṇas and 1 *visa* : deducting out of this for *luksānu* (loss) a sum of 3 varahas $2\frac{1}{2}$ haṇas and 1 *visa*, the net income comes to $55\frac{1}{2}$ varahas (10 haṇas = 1 varaha).

Yagachikuppe : net revenue 68 varahas.

Kaṭehāḷi : gross income 56 varahas $9\frac{1}{2}$ haṇas and 1 *visa* : deduct for *luksānu* 5 varahas $4\frac{1}{2}$ haṇas and 1 *visa* : net revenue $51\frac{1}{2}$ varahas.

Sankanahāḷi : gross income 16 varahas : deduct for *luksānu* $8\frac{1}{2}$ haṇas : net revenue 15 varahas and $1\frac{1}{2}$ haṇas.

Ganjigere : including 1 *asali* and 3 *dakhale* villages : net revenue 138 varahas and $6\frac{1}{2}$ haṇas.

Ambigaragrāma : including 1 *asali* and 3 *dakhale* villages : net revenue 87 varahas.

Puradagrāma : gross income 37 varahas $8\frac{1}{2}$ haṇas and 3 *visas* : deduct for *luksānu* 3 varahas 8 haṇas and 3 *visas* : net revenue 34 varahas and $\frac{1}{2}$ haṇa.

Income from Bāje bābu (miscellaneous receipts) is 80 varahas and $4\frac{1}{2}$ haṇas. Details for this item : customs (sunka) gross income 72 varahas 2 haṇas : deduct for *luksānu* $4\frac{1}{2}$ varahas and $\frac{1}{2}$ haṇa : net income from customs $67\frac{1}{2}$ varahas and $1\frac{1}{2}$ haṇa : add to this 12 varahas and 8 haṇas from Chillara-bājebābu (minor miscellaneous receipts) : total comes to 80 varahas and $4\frac{1}{2}$ haṇas.

Total gross income for the year Dhātu for 7 principal and 4 minor villages (hamlets)—548 varahas $2\frac{1}{2}$ haṇas and 1 *visa* : Deduct for *luksānu* 17 varahas, 9 haṇas and 1 *visa* : net income is equivalent to 530 varahas $3\frac{1}{2}$ haṇas and 1 *visa* [The *visa* in the net income is a mistake].

These villages with the above gross and net income were to be made over to the above Matt free of taxes from the year *Īśvara* by the *Āml* without demanding a fresh sannad every year. A copy of this sannad was to be entered into the *daptars* (registers) of the *śirastedār* of the Taluk and the original sannad was to be handed over to the possession of the Matt.

The writer of the sannad is named Prasannaiya, munshi hujūru.

Below these lines written by the above Prasannaiya is a postscript in the king's own handwriting stating that 7 major (asali) and 4 minor (dakhale) villages of the gross revenue of Kanthirāyi 548 varahas, 2 hāpas, 1 hāga 1 visa were granted as sarvamānya and that this grant should be carried on.

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A sannad of Krishnarāja Vadeyar III, King of Mysore dated January 1817 in the possession of the Parakāla Matt, Mysore.

Kannada characters and language except lines 1 to 33 and 145 to 152 which are in Sanskrit.

ಶ್ರೀಪರಕಾಲಮಠದ ಲನೆಯ ಸನ್ನದು.

ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ. ಸಂಸ್ಕೃತಶ್ಲೋಕಗಳು ಸಹ.

ಮೇಲ್ಕಾಡಲ್ಲ ಮರಾಠೀ ಅಕ್ಷರದ ಶ್ರೀ ಕೃಷ್ಣ ಎಂಬ ರುಜುವೂ ಫಾರ್ಸಿ ಅಕ್ಷರದ ದೊಡ್ಡ ಮೊಹರೂ ಇವೆ.

1. ಶುಭಮಸ್ತು || ವಿಶುಭವಿಗ್ನಾನ ಘನಸ್ವರಸಿಪಂವಿ
2. ಗ್ನಾನ ವಿಶ್ರಾಜನ ಬದ್ಧದೀಕ್ಷಂ ದಯಾನಿಧಿ ದೇಹ
3. ಭೃತಾಂ ಶರಣ್ಯಂ ದೇವಂ ಹಯಗ್ರೀವ ಮಹಂಪ್ರ
4. ಪದ್ಯ || ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಶ್ರೀಮಾಃ ಶ್ರೀಯಮಾಲಂ
5. ಗೃ ವಕ್ಷಶೀ ನಿತ್ಯಶ್ಚೈವ ಪ್ರದಾತಾಹಮಿತ್ಯಯಂತ್ಯ
6. ಧಯಪ್ರದಃ || ಶ್ರೀಮತ್ಕಾಂತಿಮತೇಯಾಯ ಕಾಂ
7. ಚೀ ಪೂರ್ವಮನಶ್ಚಿನೇ ಶ್ರೀಮತ್ಕುರಂಗ್ಗ ಪೂರ್ಣ ಶ್ರೀ
8. ಭಾಷ್ಯದಾಯ ನಮೋನಮಃ || ಶ್ರೀಮತೇನರ್ವತಂ
9. ತ್ರೇಷು ಸ್ವತಂತ್ರಾಯಸುಧೀಮತೇ | ಕವಿತಾರ್ಕಿಕ

(ಒಂಬತ್ತು ಮತ್ತು ಹತ್ತನೆಯ ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬುದಾಗಿ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರೆದೆ.)

10. ಶಿಂಹಾಯ ವೇದಾಂತ ಗುರವೇನಮಃ || ಚರಕಾಲ
11. ತಪೋಲಭ್ಯಾ ನರಕಾರ್ತಿ ನಿವಾರಕಾ ಪರಕಾಲ
12. ಯತೀಂದ್ರಸ್ಯ ಚರಣಾ ಶರಣಂವ್ರಜೆ ||
13. ಶ್ರೀಮದಖಿರಾಂಡಕೋಟಿಬ್ರಂಹ್ಮಾಂಡಮಂ
14. ಡರೋಪರಿಬ್ರಂಹ್ಮಾದೀನಾಮವಾಹ್ಮನನೋಚಗೇ
15. ರಾಯುತಾದಿತ್ಯವಿದ್ಯೋದಿತಾವ್ರಾಕ್ಯತನರ್ವಸಂ
16. ಪತ್ನಮ್ಯುದ್ಧಶ್ರೀಮೈಕುಂಠನಗರನಯನಾಯ ಮಾ
17. ನಾನಂದಮಯದಿವ್ಯರತ್ನಮಂಟಪ ಮಧ್ಯವಿಲ
18. ಸತ್ಪಣಾಮಣಿಸಹಸ್ರಮಂಡಿತಾನಂತಶೇ
19. ಪೂರ್ವಮಹಾರಾಜಮುದ್ರಾವಿರಾಜಮಾನ ಶ್ರೀ
20. ಮೈಕುಂಠ ಮಲ್ಲಭ ದಿವ್ಯಾಚ್ಛಾ ವತೀರ್ವದುರ್ವಾದಿಗರ್ವ
21. ನಿರ್ವಾಪಣ ನಿಪುಣ ಶ್ರೀಮಶ್ಯಾರೀರಕ ಮಹಾಭಾ
22. ಪೃ ರಚನಾ ಚಾತುರೀ ಧುರೀಣ ಶ್ರೀಮದ್ರಾಮಾನುಜಾ

23. ಚಾರ್ಯ ಯತಿವರಾನುಗ್ರಹ ಲಬ್ಧ ಚತುಸ್ತಪ್ತತಿ ಸಂ
 24. ಶ್ವಾ ನಿಷ್ಕಾತ ಪೈಷ್ಣವ ಕುಲ ಧದ್ರಾಸನ ಸಮುಲ್ಲಸ
 25. ಶ್ವೀಮದ್ವೇದ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಪರಮಹಂ
 26. ಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರೋದ
 27. ಯ ನಿಗಮಾಂತಾಚಾರ್ಯ ಶ್ರೀಮತ್ಕವಿಕಥಕಕಂ
 28. ಲೀರವ ಚರಣ ನಳಿನ ಯುಗಳ ವಿಂಞ್ಞಸ್ತಸಮಸ್ತಾತ್ಮ
 29. ಥರ ಶ್ರೀಮದ್ರಾಮಾನುಜ ಪರಕಾಲ ಸಂಯ್ಯಮೀಂ

(ಮೇಲಿನ ೨ ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂದು ಮೊಹರಿದೆ.)

30. ದ್ರಕೃಪಾನುಗ್ರಹೀತ ಶ್ರೀ ಮಧ್ವಂ ಹೃತಂತ್ರ ಪಂ
 31. ಚಾವತಾರ ಪರಕಾಲಗುರುವರ ಸಮಾರಾಧಿತ್ ಶ್ರೀ
 32. ಮದಖರಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡ ನಾಯಕ ಶ್ರೀ
 33. ಮನ್ಮಥ ಸಂಸ್ಥಿತ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯ
 34. ಣಶ್ವಾಮಾಯವರ ಸಂನಿಧಿಗೆ
 35. ಹೇರೇರ್ಲೀರಾವರಾಹಸ್ಯ ದೌಷ್ಪಾದಂಡ ಸ್ವಪಾತುನಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ
 36. ಧಾತ್ರೀ ಧತಶ್ರಿಯಂದಧಾ || ನಮಃಸ್ತೇಸ್ತವರಾಹಾಯ ಲಲಯೋದ್ಧರತೇ
 37. ಮಹೀಂ | ಬುರಮಧ್ಯ ಗತೋಯಸ್ಯ ಮೇರುಃಕೃಣ ಕಣಾಯತೆ || ಪಾತು
 38. ಶ್ರೀಣಿಜಗಂತಿ ಸಂತತ ಮಕೂಪಾರಾದ್ಧರಾ ಮುದ್ದರ೯ ನ್ನೀಡಾತ್ಮೋಡ ಕಳೇ
 39. ಬರ ಸ್ವಭಗವಾನ್ಯೈಶ್ವರಿಕ ದೌಷ್ಪಾದಂಕುರೆ ಕೂರ್ಮಃ ಕೃಂದತಿ ನಾಳತಿ ದ್ವಿರಸನೋ
 40. ಪತ್ರಂತಿ ದಿಗ್ಧಂತಿನಃ ಮೇರುಃ ಕೈಲಾಶತಿ ಮೇದಿನೀ ಜಲಜತ್ತಿವೈಶ್ಯಮಾಪಿರೋ
 41. ಲಂಬತಿ||ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ ಶಾಲವಾಹನ ಶಕವರ್ಷಗ
 42. ಳೂ ಗ೯೩೩ಲನೆ ಸಂದ ವರ್ತಮಾನವಾದ ಧಾತುನಾಮ ಸಂವತ್ಸರದ ಮಾ
 43. ಘಶ್ಚು ೧೦ ಸೋಮವಾರದಲ್ಲೂ ಆತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವರಾಯ
 44. ನ ಸೂತ್ರರುಕ್ಮಾಪಾನುಮರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪಾತ್ರ
 45. ರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿ
 46. ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿ ಬಿರು
 47. ದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕೈಕವೀರ ಯದುಕುಲ ಪಯಃಸ್ವಾರಾವಾರ

(ಮೇಲಿನ ಎರಡು ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂದು ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.)

48. ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಮಕರವಂಧ್ಯಶರಧಿಸಾಳ್ವ ಗಂಡಭೇರುಂ
 49. ಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕುಠಾರ ಕಂಠೀರವಾದ್ಯನೇಕಬಿರು
 50. ದಾಂಕಿತ ಮಹೀತೂರ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ಸಾಷ್ಟಾಂಗವಾಗಿ
 51. ಮನ್ಮರಿಶಿ ಬರೆಶಿ ವಹ್ನಿಶಿದಧೂದಾನ ಸಾಧನಆದಾಗಿ | ಆನ್ಮದ್ಗರು ಪ
 52. ರಂಪರಾಪ್ರಾಪ್ತವಾದ ಯೇಮಠದಲ್ಲಯಿರುವ ಶ್ರೀಹಯಗ್ರೀವಲಕ್ಷ್ಮೀನಾ
 53. ರಾಯಣ ದೇವರಪೂಜಾ ಪುತ್ಸವಾದಿ ಕೈಂಕರ್ಯಗಳಿಗೋಸ್ಕರವಾಗಿ ಕಾರ್ತಿ
 54. ಕ ಬ ೩೦ ಮಂಗಳವಾರ ಸೂರೈಪರಾಗಪರ್ಮಣಿಪುಣ್ಯಕಾಲದಲ್ಲೂ
 55. ಸಹಿರಂಜೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆ ನೆರಡುಕೊಟರು
 56. ವ ಧೂದಾನದಬಗ್ಗೆ ನೇಮಕಾಮಾಡಿ ಕೊಟ್ಟಿರುವ ಗ್ರಾಮಗಳ ವಿವರಾ ಪು
 57. ಣ ಆಪ್ತಗ್ರಾಮದ ತಾಲೋಕು ದೇವಿನಹಳ್ಳಿ ತೋಟಳಿ ವಳಿತವಾದ ಚಿಂದುಲ

58. ಅಸಲ ಗ್ರಾಮವಂದು ದಾಖಲೆನಾಲ್ಕು ಕೆರೆವಂದಕೆ ಸಹ ಯಿನಾಮತಿಪುತ್ತಾರಂ

59. ನ್ನಳಿದ ಬೇರೀಜು ಕಂಟರಾಯ ಮುಂನ್ನೂರಬವತುಬೇಳುವರಹವೂ ಹಣ
೩೫೭೯ ೧||೧೦

60. ಮುಪ್ಪಾಗೆ ಪೈಕಿ ಲುಕನಾನ ಬೇರೀಜಿಗೆ ವಜಾ ಕಂಟರಾಯ ನೂರಯಿಪ್ಪತ್ತು
೧೨೧||೪||| ÷

61. ವಂದು ವರಹವೂ ವಂಧತು ಹಣ ಮುಪ್ಪಾಗೂ ವೀಸ ಜಾತಾ ಯುವಸಂವತ್ಸ

62. ರದ ಸಾಗುವಳಿ ಮೇರೆಗೆ ನಿಂತ ಬೇರೀಜು ಕಂಟರಾಯ ಯಿನ್ನೂರಮೂವತ್ತು
೨೩೫೯ ೧||| =

63. ದುವರಹವೂ ಹಣಮುಪ್ಪಾಗೂ ಮೂರು ವೀಸದಗ್ರಾಮ ೧ ಕ್ಯಾತನಹಳಿ ಹೋ

64. ಬಳಿ ವಳಿತವಾದ ದೊಡೆಗಾಡನ ಕೊಪ್ಪಲು ಅಸಲ್ಲ ವಂದುದಾಖಲೆ ವಂದಕೆ
೧

(ಹಿಂದಿನ ಪತ್ರಗಳ ಎಡಭಾಗದಲ್ಲಿ ಕೃಷ್ಣ ರಾಜವಡೆಯರ ಮೊಹರಿದೆ.)

65. ಸಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ಬೇರೀಜು ಐನೂರತೊಂಭತ್ತಯರಡು
೫೯೨||೨||| =

66. ವರಹವೂ ಯೇಳು ಹಣ ಮುಪ್ಪಾಗೂ ಮೂರು ವೀಸಪೈಕಿ ಲುಕನಾನ ಬೇರೀ

67. ಜಿಗೆ ವಜಾ ನಾಲುವತು ಮೂರುವರಹವೂ ಯೇಳುಹಣ ಅಡೆಯರಡು ವೀಸ
೪೩||೨|| =

68. ಜಾತಾಬಾಕಿ ಯುವಸಂವತ್ಸರ ಸ್ನಾಗುವಳಿ ಮೇರೆಗೆನಿಂತ ಬೇರೀಜು ಐನೂರ
೫೪೯೦|| ÷

69. ನಾಲುವತ್ತು ವಂಧತು ವರಹವೂ ಹಾಗೂವೀಸದ ಗ್ರಾಮವಂದು ಅತ್ತಿಕುವೈತಾ
೧

70. ರೋಕು ಜಾಗನಕೆರೆ ಹೋಬಳಿವಳಿತವಾದ ಸಾರಂಗಿಗ್ರಾಮ ಅಸಲವಂದು
೧

71. ಕೆರೆವಂದಕೆಸಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ಬೇರೀಜು ಮುಂನ್ನೂರ ಆರವ
೩೬೧|| ೦

72. ತು ವಂದು ವರಹವೂ ಐದು ಹಣ ಪೈಕಿಲುಕನಾನ ಬೇರೀಜಿಗೆ ವಜಾಯಂ

73. ಧತ್ತ ವಂಧತುವರಹವೂ ಹಾಗೂ ಮೂರು ವೀಸಜಾತಾಬಾಕಿ ಶ್ರೀಮುಖನಂವ
೮೯೦|| =

74. ತ್ವರದ ಸಾಗುವಳಿ ಮೇರೆಗೆ ನಿಂತ ಬೇರೀಜು ಯಿಂನ್ನೂರಯಿಪ್ಪತ್ತಯರಡು
೨೭೨೯ ೪|| ÷

75. ವರಹವೂ ನಾಲ್ಕುಹಣ ಅಡವೂ ವಂಡ ವೀಸದ ಗ್ರಾಮವಂದು ಮಂಡೆ
೧

76. ತಾರೋಕು ಕೆರಗೋಡು ಹೋಬಳಿ ವಳಿತವಾದ ಗಾಡಿಗರೆ ಅಸಲವಂದು ದಾ
೧

77. ಬಲ ವಂದು ಕೆರೆಯರಡಕೆ ಸಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ಬೇರೀಜು
೧ ೨

78. ಕಂಟರಾಯ ಐನೂರಯಂಭತ್ತಐದು ವರಹವೂ ನಾಲ್ಕುಹಣ ಮುಪ್ಪಾ
೫೮೫೯ ೪||| ೦

79. ಗ ಪೈಕಿಲುಕಸಾನು ಬೇರೀಚಿಗೆವಜಾ ಯಿಂನೂರಯಂಧತ ಐದುಪರಹವು
೨೮೫೪||೦
- *80. ನಾಲ್ಕು ಹಣ ಮುಪ್ಪಾಗ ಜಾತಾಬಾಕಿ ಭಾವಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ
81. ನಿಂತ ಬೇರೀಚು ಮುಂನೂರು ಪರಹದ ಗ್ರಾಮವಂದು ಯೀ ಹೋಬಳಿವಳಿತಕ್ಕೋ
೩೦೦೯ ೧
82. ಡಿಹಳಿ ಅಸಲ ವಂದು ಕರೆವಂದಕೆ ಸಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ಬೇ
೧ ೧
83. ರೀಚು ಕಂಟರಾಯಿ ನೂರಯಪ್ಪತುವಂದು ಪರಹವೂ ಯೇಳು ಹಣ ಅಡ
೧೨೧||೨|| =
84. ಪೂ ಯರಡು ವೀಸಪೈಕಿಲುಕಸಾನು ಬೇರೀಚಿಗೆ ವಜಾ ಐವತುಅರ ಪರಹವು
೫೬||೨|| =
85. ಯೇಳು ಹಣ ಅಡು ಯರಡುವೀಸ ಜಾತಾ ಭಾವ ಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ
86. ನಿಂತ ಬೇರೀಚು ಅರವತುಐದು ಪರಹದ ಗ್ರಾಮ ೧ ಸೋಸರೆ ತಾರೋಳು ಕಾರ
೬೫೦
87. ಗಹಳಿ ಅಸಲಗ್ರಾಮ ವಂದು ದಾಖಲ ಯರಡಕೆ ಸಹ ಯಿನಾಮತಿ ಪುತ್ತಾ
88. ರನ್ನುಳಿದ ಬೇರೀಚು ಕಂಟರಾಯಿ ಯಿಂನೂರುಮೂರು ಪರಹವೂ ಯರಡು
೨೦೩೯೨ =
89. ಹಣ ಮೂರು ವೀಸ ಪೈಕಿ ಲುಕಸಾನು ಬೇರೀಚಿಗೆ ವಜಾ ವಂಧತು ಪರಹವೂ
೯||೪|| =
90. ವಂಧತು ಹಣ ಅಡೂಮೂರುವೀಸ ಜಾತಾ ಭಾವಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ
91. ರೆ ನಿಂತ ಬೇರೀಚು ನೂರತೊಂಧತಮೂರು ಪರಹವೂ ಯರಡುಹಣ ಅ
೧೯೩೯೨||೦
92. ಡದ ಗ್ರಾಮ ೧ ಬೂಕಿನಕೆರೆ ತಾರೋಳು ಕಲ್ಲಹಳಿ ಅಸಲ ವಂದುದಾಖಲೆ
93. ವಂದು ಅಣಿವಂದು ಕಾರ್ವೆ ವಂದಕೆ ಸಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ಬೇ
೧ ೧ ೧
94. ರೀಚು ನಾನೂರಐವತುಅರು ಪರಹವೂ ಯಂಟುಹಣ ಪೈಕಿ ಲುಕಸಾನು
೪೫೬||೩
95. ಬೇರೀಚಿಗೆ ವಜಾ ಯಪ್ಪತುಐದು ಪರಹವೂ ಅಡೂವೀಸಜಾತಾ ಶ್ರೀಮುಖ
೨೫೦|| ÷
96. ಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ ನಿಂತ ಬೇರೀಚು ನಾನೂರಮೂವತುವಂದು ಪರಹ
೪೩೧||೨|| =
97. ಪೂ ಯೇಳುಹಣ ಹಾಗು ಮೂರುವೀಸದ ಗ್ರಾಮ ೧ ನಾಗಮಂಗಲ ತಾರೋ
98. ಕು ಶ್ರೀರಾಮನಹಳಿ ಹೋಬಳಿವಳಿತವಾದ ಕಲ್ಲದೇವನಹಳಿ ಅಸಲ ವಂದು
೧
- +99. ದಾಖಲ ನಾಲ್ಕು ಕಟಿ ವಂದಕೆ ಸಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ಬೇರೀಚು
೪

* ಈ ಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹಂದಿ.

+ ಇಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹಂದಿ.

100. ಕಂಟರಾಯ ಯಂನ್ನೂರಲರು ವರಹವೂ ಯರಡುಹಣ ಪೈಕಿ ಲುಕ
೨೦೬೨೨
101. ಸಾನು ಬೇರೀಜಿಗೆ ವಜಾ ಹತ್ತು ವರಹಜಾತಾ ಶ್ರೀಮುಖನಂವತ್ಸರದ ಸಾಗುವ
102. ೪ ಮೇರೆ ನಿಂತ ಬೇರೀಜು ನೂರತೊಂಭತ್ತು ಅರು ವರಹವೂ ಯರಡುಹಣ
೧೧೬೨೨
103. ದ ಗ್ರಾಮ ವಂದು ಅಂತ್ತು ತಾರೋಕು ಅರಲ್ಲೂ ಅಸಲ ಗ್ರಾಮ ಯಂ
೧ ೬ ೮
104. ಟು ದಾಬರೆ ಹಡಿಮೂರು ಕೆರೆ ಐದು ಕಟೆ ವಂದು ಅಣಿವಂದು
೧೩ ೫ ೧ ೧
105. ಕಾರ್ವೆ ವಂದಕೆ ಸಹ ಯಿನಾಮತ್ತಿನುಳಿದ ಬೇರೀಜು ಯರಡು ಸಾವಿರದ
೧ ೨೮೮೪||೪||೦
106. ಯಂಟನೂರ ಯಂಭತುನಾಲ್ಕು ವರಹವೂ ವಂಭತು ಹಣ ಹಾಗೆ
107. ಪೈಕಿ ಲುಕಸಾನು ಬೇರೀಜಿಗೆ ವಜಾ ಅರನೂರನಾಲ್ಕುವತ್ತುಯರಡು ವರ
೬೪೨೨೦||
108. ಹವೂ ಅಡಜಾತಾ ಸದರಮೇರೆ ನಿಂತ ಸಾಗುವಳಿ ಮೇರೆಗೆ ಬೇರೀಜು ಯ
109. ರಡು ಸಾವಿರದ ಯಂನ್ನೂರ ನಾಲ್ಕುವತ್ತುಯರಡು ವರಹವೂ ಯಂಟು
೨೨೪೨||೩||೦
110. ಹಣ ಮುಪ್ಪಾಗದ ಯೀಗ್ರಾಮಗಳನ್ನು ಅತ್ತೇಯ ಗೋತ್ರ ಅತ್ತೇರಾ
111. ಯನ ಸೂತ್ರ ರುಕ್ಮಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜವಡೆಯರವರ
112. ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾ
113. ಜಾಧಿ ರಾಜ ರಾಜವರಮೇಶ್ವರ ಪಶ್ಚಿಮ ಪ್ರತಾಪಾ ಪ್ರತಿಮ ವೀರನರಪತಿ
114. ಬಿರುದಂತೆಂಬರ ಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃ ಪ್ಪಾ
115. ರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಮಹರ ಮಧ್ಯ ಶರಭ ಸಾ
116. ಳ್ಯ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕೃತಾರ
117. ಕಂಡೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆ
118. ಯರವರು ಧಾರಾದತ್ತವಾಗಿ ಸರ್ವಮಾನ್ಯಾ ಕೊಟ್ಟುಯಿರುವ ಯೀ
119. ಗ್ರಾಮಗಳನ್ನು ಶ್ರೀಮಠದ ಹವಾಲು ಮಾಡತಕ ಬಗ್ಗೆ ಆಯಾ ತಾರೋ
120. ಕದ ಅಮಲುದಾರಿಗೆ ನಿರೂಪಗಳನ್ನು ಬರಕೊಟ್ಟುಯಿರುವ ಮೇರೆಗೆ
121. ಯೀ ಗ್ರಾಮಗಳನ್ನು ಶ್ರೀಮಠದ ಹವಾಲು ಮಾಡಿಕೊಂಡು ಯೀ ಗ್ರಾ
122. ಮಗಳಯಲ್ಲಿ ಚತುಸ್ಸೋಮವಳಗಣ ಕಾಡಾರಂಬ ನೀರಾರಂಬ ತೋ
123. ಟ ತುಡಿಕೆ ಅಣಿ ಅಟ್ಟುಕಟ್ಟು ಮಗ್ಗು ಮನೆವಣ ಜಾತ್ತಿಕೂಟ ಸಮಯಾ
124. ಚಾರ ಯೀಚಲಪೈರು ಗಿಡಗಾವಲು ಸುಂಕಶೋಮು ಮುಂತಾದ
125. ಆಸಕಲಸ್ವಾಮ್ಯವೆನ್ನು ರೂಹರಿಶೇಖಮಾಡಿಕೊಂಡು ಶ್ರೀ ದೇ
126. ವರ ಕೈಂಕರ್ಯಗಳಿಗೆ ವಪ್ಪಿಶೋಳುವದು ಯಿಲ್ಲಂದಾ ಮುಂದೆ ಯೀಗ್ರಾ
127. ಮಗಳೊಳಗಣ ನಿಧಿನಿಕ್ಷೇಪಜಲ ತರುಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾ
128. ಮಿಶಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಮ್ಯಗಳೂ ಯೀ ಶ್ರೀ
129. ಮಠಕ್ಕೆ ಸಲುವದ್ದು ಯಿಲ್ಲಂದ ಮುಂದೆ ಮಾಡುವ ದಾನಾದಿವೈವಹಾರ
130. ಚತುಷ್ಟಯಕು ಶ್ರೀಗಳವರೆ ಬಾಧ್ಯರಾದ ಕಾರಣ ಶ್ರೀ|| ||ಶ್ರೀಗೆ
*131. ೪ವರು ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರ ಪೂಜಾರಾಧನ

* ಈ ಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜ ವಡೆರು ಎಂದು ಮೊಪ್ಪಿದೆ.

132. ಕೈಂಕರ್ಯ ತಪೋನು ಪೂನಾದಿ ಸಾರ್ವಕಾಲದ್ವಿಜ್ಞಾನ ಚಂದ್ರಾರ್ಕವೂ
 133. ನಂಮ್ಮ ಸಂತತಿ ಪಾರಂಪರ್ಯವಾದ ಶ್ರೇಯೋಭಿ ವೃದ್ಧಿಗೋಸ್ಕರ ಅನು
 134. ಗ್ರಹಾಮಾಡುತ್ತಾ ನಿರುಪಾಧಿಕಸರ್ವಮಾನ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕವೂ
 135. ಅನುಭವಿಸಿಕೊಂಡು ಬರಬೇಕೆಂದು ಆಶ್ರೇಯಸಗೊತ್ತದ ಆತ್ಮ
 136. ರಾಯನ ನೂತನ ರುಕ್ಮಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡ
 137. ಯರವರ ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ ಪುತ್ರರಾದಾ
 138. ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಾಥಮಿಕವಾ ಪು
 139. ತಿಮ ವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬ ಗಂಡ ಲೋಕೈಕವೀರ ಯ
 140. ದುಕುಲ ಪಯಃಸ್ವಾರಾವಾರ ಕಳಾಸಿಧಿ ಶಂಬಡಕ್ಕಾಂಕುಶ ಮ
 141. ಕರಮಧ್ಯ ಶರಧಿಸಾಕ್ಷಿಗಂಡಧೀರುಂಡ ಧರಣೀವರಾಹ ಹ
 142. ನುಮದ್ಗರುಡ ಕುಲಾರ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀ
 143. ಶೂರ ಕೃಷ್ಣರಾಜವಡಯರವರು ಸಾಷ್ಟಾಂಗ ನಮಸ್ಕಾರ ಪೂರ್ವ
 144. ಕದಿಂದಾ ಬರಶಿ ಮೃದಿಬದ ಗ್ರಾಮ ಭೂಸಾಧನಾ|| ಅದಿತ್ಯಚಂದ್ರಾ
 145. ವನಿಲೋನಲಶ್ಚ ದೃಢರ್ಮಿ ರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ
 146. ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಪುರ್ಣಿಮ ಸಂಧ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸೃಷ್ಟತಂ||
 147. ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ
 148. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ || ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾ
 *149. ಶ್ರೀ ಪಿತೃದತ್ತಾಸಹೋದರೀ ಅನ್ಯದತ್ತಾ ಚಮಾತಾಸ್ಯಾದ್ವತ್ತಾಂ
 150. ಭೂಮಿಪರಿತ್ಯಜೇತ್ || ಮದ್ವಂಶಜಾಃ ಪರಮಹೀನಶಿ ವಂಶ
 151. ಜಾವಾಯೇ ಭೂಮಿಪಾಃ ಸತತಮುಜ್ವಲ ಧರ್ಮಚಿತ್ತಾಃ | ಮ
 152. ದ್ವರ್ಮಘೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ಪಾದ ಪದ್ಮಯು
 153. ಗಳಂ ಶರಸಾನತೋನ್ಮಿ || ತಾರೀಕು ೨ನೆ ಮಾಹೆ ಜನವರಿ ಸಹ ೧೮೧೭
 154. ನೆ ಯಿಸವಿಯಲ್ಲು ಹಜೂರುಮುನವಿಪ್ರಸಂನೈಯನ ಬರಹಾ

ಸದರಿ ಅದೇ ಸನ್ನದಿನ ಮುಂದಣ ಸಾಲುಗಳಲ್ಲಿರುವ ಪ್ರತ್ಯೇಕ ಕೈಬರಹ.

- | | |
|---------------------------------------|----------------------------------|
| 1. ಅಪಣೆ ಕೊಡಿರಿರುವ ತಾಲ್ಕು ಆರು ರಲ್ಲ | 10. ಜು ಕಂಟರಾಯ ಯರುಡು ಸಾವಿರದ |
| 2. ಗ್ರಾಮ ಯಂಟು ದಾಬಲಿ ಹಡಿಮೊರು | ೨೪೨\|\|೩\|\|೧೦ |
| ೮ ೧೩ | 11. ಯನ್ನೂರು ನಾಲ್ಕುತಯರಡು ವರಹಾಯಂ |
| 3. ಕೆರೆ ಐದು ೫ ಕಟಿ ವಂದು ೧ ಅಣಿ ವಂ | 12. ಟು ಹಣಾ ಮುಪಾಗಾದ ಸದರಿ ಅಪಣೆ |
| 4. ದು ೧ ಕಾರ್ವೆವಂದು ೧ ಕೈ ಸಹಕ್ಕುಲ್ಲಬೇರೀ | 13. ಕೊಡಿಯಿರುವ ಆರು ತಾಲ್ಕುನ |
| 5. ಜು ಯರುಡು ಸಾವಿರದ ಯಂಟುನ್ನೂರು | †14. ಲ್ಲ ಗ್ರಾಮಯಂಟು ದಾಬಲಿ ಕೆರೆಕಟಿ |
| ೨೮೮೪\|\|೪\|\|೦ | 15. ಅಣಿ ಕಾರ್ವೆ ಸಹಾ ಆಚಂದ್ರಾರ್ಕವಾ |
| 6. ಯಂಭತ ನಾಲ್ಕು ವರಹಾಪು ವೊಂಭತುಹಣ | 16. ಗಿ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮಿನಾರಾಯ |
| 7. ಹಾಗೆಲ್ಲ ಲುಕಸಾನ್ನು ಬೇರೀಜಿಗೆ ವಜಾ ಕಂಟ | 17. ಐ ಸ್ವಾಮಿಯವರ ನಿತ್ಯತದಿ |
| 8. ರಾಯ ಆರುನ್ನೂರು ನಾಲ್ಕುತ ಯರುಡು | 18. ಯಾರಾಧನೆ ಕೈಂಕರ್ಯದ ಬಗ್ಗೆಸ |
| ೬೪೨೮ \|\| | 19. ರುವಮಾನ್ಯವಾಗಿ ಸಮರ್ಪಿ ಯ |
| 9. ವರಹಾಲು ಅಡು ಜಾತಾ ಬಾಕ್ತಿ ನಿಂತ ಬೇರೀ | 20. ರುವದರಿಂದ ಶ್ರೀಮದ್ವಂಶ್ಯ ತಂ |

* ಇಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರೆದೆ.

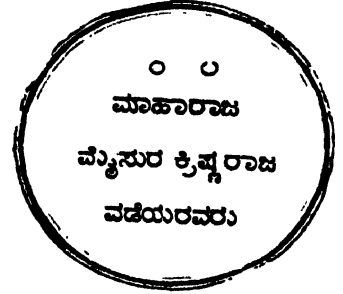
† ಇಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರೆದೆ.

21. ತ್ರ ಪಂಚಾವತಾರ ಸರ್ವತಂತ್ರ
22. ಸ್ವತಂತ್ರರಾದ ಮೈಹಿತರು, ಸಂ
23. ಸ್ಥಾನದ ಪರಮಗುರುಗಳಾದ
24. ಶ್ರೀಪರಕಾಲಸ್ಯಾಮಿಗಳವರ ಮ
25. ಠ ಪಾರಂಪರ್ಯವಾಗಿ ಅನುಭ
26. ವಶಕೊಂಡು ಶ್ರೀಸಂನಿಧಿಯಲ್ಲಿ
27. ನಮು ಸಂತತಿ ಸಾರೋದಾರವಾಗಿ

- *28. ಪರಮಾನ್ಮಗೃಹಪುರ್ವಕ ಪು
29. ಣವಾದ ಅಪೋಪ ಅಶೀರ್ವಾ
- 30. ದಗಳನ್ನು ಮಾಡುತ್ತಾ ಬರೆದೇ
31. ಕೆಂಬದಾಗಿ ತ್ರಿಕಾಲದಲ್ಲು ಶಿರ
32. ಸಾಷ್ಟಾಂಗವಾಗಿ ನಮಸ್ಕರಿಸಿ
33. ಬರೆದು ವಹಿಸಿದ ಭಜಾನದ
34. ಶಾಶನ ಸಹಿ ತಾರೀಖು ಸದರ

ಝಜು ಶ್ರೀಕೃಷ್ಣ

ಈ ಬಳಿ
ಕನ್ನಡಕ್ಕರದ ಮೊಹರಿದೆ.



Transliteration.

1. śubham astū¹viśu [d]dha-vijñāna-ghana-svarūpam vi-
2. gñāna-viśrāṇana-baddha-dīkṣham []¹dayānidhiṃ dēha-
3. bhṛitām śaranyam dēvamHayagrīvam aham pra-
4. padye¹Lakṣmīnārāyaṇa śrīman Śriyam ālim-
5. gya vakṣaśī nityaiśvarya-pradātāhan ityayam tva-
6. bhaya-pradaḥ¹śrīmat-Kāntimatēyāya Kām.-
7. cōtpūrṇa-manaśvinē śrīmat-Kuramgga-pūrṇa-Srī-
8. bhāshyadāya namō namaḥ¹śrīmatē sarva-tam-
9. trēshu svatantrāya sudhīmatē¹kavi-tārīkika-
10. śīphāya Vēdānta-guravē namaḥ¹chirakāla-
11. tapō-labhyau narakārti-nivārakau Parakāla-
12. yatīmdrasya charaṇau śaraṇam vraje¹
13. śrīmad akhilāṃḍakōṭi-brāhṃāṃḍa-mam-
14. ḍalōpari brāhṃādinām avāṇmanasa-gōcha-
15. rāyutāditya-vidyōditāprākṛita-sarva-sam-
16. pat-samruddha-śrī-Vaikunṭhanagara-nayanāyamā-
17. nānamdamaya-divya-ratna-mamṭapa-madhya-vila-
18. sat-phaṇāmaṇi-sahasra-maṇḍit-ānanta-śē-
19. shapīṭha-mahārāja-mudrā-virājamāna śrī
20. Vaikunṭha-vallabha-divyājñā-vatīrna-durvādi-garva-

* ಈ ಬಳಿ ಶ್ರೀಮಾರಾಜವಡೆರ ತುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರಿದೆ.

21. nirvâpana-nipuṇa śrīmaś-Chhâriraka-mahâbhâ-
22. shya-rachanâ-châturî-dhurîṇa śrīmad-Râmânujâ-
23. chârya-yativarânugraha-labdha-chatus-saptati-saṃ-
24. khyâ-nishṇâta-Vaishṇavakula-bhadrasana-samullasa-
25. ś ohhrīmad vēdamârga-pratishṭhâpanâ-chârya paramaham-
26. sa- parivrâjakâchârya sarva-tantra-svatamtrôbha-
27. ya-nigamântâchârya-śrīmat-Kavîkathaka-kaṃ-
28. ṭhîrava-charaṇa-naḷina-yugaḷa-vimṇyasta-samastâtina-
29. bhara śrīmad Râmânuja Parakâla-saṃyyamîp-
30. dra-kṛipânugrahita śrīmad Bramhatamtra Ghaṇ-
31. ṭâvatâra Parakâla-guruvara-samârâdhitta śrī-
32. mad akhilâṇḍakôṭi-bramhâṃḍanâyaka śrī-
33. man-maṭha-saṃsthita śrī Hayagrîva Lakshmi-nârâya-
34. ṇa-svâmîyavara saṃnnidhige
35. Harêr Lilâvarâhasya daushṭrâ-daṇḍas sa pâtu naḥ! Hêmâdri-kalaśa
yatra
36. dhâtrî chhatra-śriyaṃ dadhau! namas tēstu Varâhâya lîlayôddharatē
37. mahîm! khura-madhhyâ-gatô yasya Mēruḥ kkaṇa-kaṇayatô! pâtu
38. trîṇi jaganti saṃtatam akûpârâd dharâṃ uddharan kriḍâ-kroḍa-kaḷē-
39. baras sa bhagavân yesyaika-daushṭrâṃkure Kûrmaḥ kkaṃdati nâlati
dvīrasanô
40. patraṃti digdantinaḥ Mēruḥ kôsati mēdint jalajati vyômâpi rô-
41. lambati! svasti śrī vijayâbhyudaya Śâlivâhana-śaka-varsha-ga-
42. ḷû 1738 ne sanda vartamânavâda Dhâtunâṇa-saṃvatsarada Mâ-
43. gha śudha 10 SômaVaradallû Âtrēyasagôtra Âśvalâya-
44. na-sûtra Rukśâkhânu-vartigaḷâda Kṛishṇarâjavadāyavaravara pautra-
45. râda Châmarâjavadāyavaravara putrarâda śrīmad râjâdhi-
46. râja râjaparamēśvara prauḍha-pratâpâ-pratima-vīranarapati biru-
47. damtembara-gaṇḍa lôkaika-vīra Yadukula-payah-ppârâvâra-
48. kaḷânidhi śaṃkha chakrâṃkuśa makara machchhya śarabha sâḷva
gaṇḍabhêrum-
49. ḍa dharant-varâha Hanumat Garuḍa kuṭhâra Kaṇṭhîravâdyanêka-
biru-
50. dâṃkita Mahîsûra Kṛishṇarâjavadāyavaravaru sâsthamggavâgi na-
51. maskariśi bareśi vappisîda bhûḍâna-sâdhana adâgi! asmad-guru-pa-
52. ramparâ-prâptavâda yî-maṭhadalli yiruva Śrī Hayagrîva Lakshminâ-
53. râyaṇa-dēvara pûjâ-vutsavâdi-kaimkaryagaḷigôskaravâgi Kârti-
54. ka ba 30 Mangalavâra Sûryôparâga parvaṇi- puṇya-kâladallû
55. sahiranyôdaka-dâna-dhârâ-pûrvakavâgi dhâreneradu koṭîru-
56. va bhûḍânada bagye nêmakâ mâḍi koṭṭîruva grâmagala-vivarâ Patâ-

57. na Ashtagrāmada tālōku Bēvinahaḷḷi hōbaḷi vaḷitavāda Chipmali
58. asali grāma vandu dākhale nālku kere vaṃdake saha yināmati vuttāram-
59. nnuḷida bēriju kaṇṭirāyi muṃnūra aivatu yēlu varahavū haṇa
60. muppāga paiki lukasānu bērijiḡe vajā kaṇṭirāyi nūra yippattu
61. vandu varahavū vaṃbhatu haṇa muppāgū viṣa jātā Yuva-saṃvatsa-
62. rada sāguvaḷimērege niṃta bēriju kaṇṭirāyi yinnūra mūvattu ai-
63. du varahavū haṇa muppāgu mūru viṣada grāma 1 Kyātanahaḷḷi hō-
64. baḷi vaḷitavāda Doḡegaṇḡana-Koppalu asalli vandu dākhale vandake
65. saha yināmatti vuttārann uḷida bēriju ainūra tombhata yaraḡu
66. varahavū yēlu haṇa muppāgū mūru viṣa paiki lukasānu bēri-
67. jiḡe vajā nāluvatu mūru varahavū yēluhaṇa aḡu yaraḡu viṣa
68. jātā bāki Yuva-saṃvatsara-ssāguvaḷi mērege niṃta bēriju ainūra-
69. nāluvattu vaṃbhatu varahavū hāḡu viṣada grāma vaṃdu Attikuppe tā-
70. lōku Jāganakere-hōbaḷi vaḷitavāda Sārangi-grāma asali vandu
71. kere vandake-saha yināmatti vuttārann uḷida bēriju muṃnūra arava-
72. tu vandu varahavū aidu haṇa paiki lukasānu bērijiḡe vajā yaṃ-
73. bhatta vaṃbhatu varahavū hāḡu mūru viṣa jātā bāki Śrīmukha-saṃva-
74. tsarada sāguvaḷi mērege niṃta bēriju yinnūra yappata yaraḡu
75. varahavū nālku haṇa aḡavū vaṃdu viṣada grāma vandu Maṇḡeda
76. tālōku Keragōḡu hōbaḷi vaḷitavāda Gaṇḡigere asali vaṃdu dā-
77. khali vaṃdu kere yeraḡake saha yināmatti vuttārannuḷida bēriju
78. kaṇṭirāyi ainūra yaṃbhata aidu varahavū nālkuhaṇa muppā-
79. ga paiki lukasānu bērijiḡe vajā yinnūra yaṃbhata aidu varahavu
80. nālkuhaṇa muppāga jātābāki Bhāva-saṃvatsarada sāguvaḷi-mēre
81. niṃta bēriju muṃnūra varahada grāma vaṃdu yi-hōbaḷi vaḷita Kō-
82. ḡihaḷi asali vaṃdu kere vaṃdake saha yināmatti vuttārannuḷida, bē-
83. rriju kaṇṭirāyi nūra yippatu vaṃdu varahavū yēluhaṇa aḡa-
84. vū yaraḡu viṣa paiki lukasānu bērijiḡe vajā aivatu āra varahavu
85. yēlu haṇa aḡu yaraḡu viṣa jātā Bhāva-saṃvatsarada sāguvaḷi mēre
86. ninta bēriju aravatu aidu varahada grāma 1 Sōsale tālōku Kāra-
87. gahaḷi asali grāma vaṃdu dākhali yeraḡake saha yināmatti vuttā-
88. ranuḷida bēriju kaṇṭirāyi yinnūru mūru varahavū yaraḡu-
89. haṇa mūru viṣa paiki lukasānu bērijiḡe vajā vaṃbhatu varahavū
90. vaṃbhatu haṇa aḡu mūru viṣa jātā Bhāva-saṃvatsarada sāguvaḷi-mē-
91. re niṃta bēriju nūra tombhata mūru varahavū yaraḡu haṇa a-
92. ḡada grāma 1 Būkinakere tālōku Kallahaḷi asali vaṃdu dākhale
93. vaṃdu aṇe vaṃdu kālve vaṃdake saha yināmatti vuttārannuḷida bē-
94. riju nānūra aivata āru varahavū yaṃṡu haṇa paiki lukasānu
95. bērijiḡe vajā yippatu aidu varahavū aḡu viṣa jātā Śrīmukha-
96. saṃvatsarada sāguvaḷi-mēre niṃta bēriju nānūra mūvatu vaṃdu varaha-

97. vû yêlu haṇa hāgu mûru vîsada grāma l Nāgaimangala talô-
 98. ku Śrîrāmnahaḷi hōbai valitavāda Kalladēvanahaḷi asali vaṃdu
 99. dākhali nālku kaṭe vaṃdake' saha yināmatti vuttārannulida bērrîju
 100. kaṇṭirāyi yimnnûra âru varahavû yaraḍu haṇa paiki luka-
 101. sânu bērrîjige vajâ hattu varaha jâtâ Śrîmukha-saṃvatsarada sāguva-
 102. ḷi mēre nimta bērrîju nûra tombhattu âru varahavû yaraḍu haṇa-
 103. da grāma vaṃdu aṃttu talôku ârarallû asali grāma yaṃ-
 104. tu dākhale hadimûru kere aidu kaṭe vaṃdu aṇe vaṃdu
 105. kâlve vaṃdake saha yināmattinulida bērrîju yaraḍu sāvîrada
 106. yaṃṭanûra yaṃbhatu nālku varahavû vaṃbhatu haṇa hāga
 107. paiki lukasânu bērrîjige vajâ âranûra nālurvattu yaraḍu vara-
 108. havû aḍa jâtâ sadara mēre nimta sāguvaḷi mērege bērrîju ya-
 109. raḍu sāvîrada yimnnûra nālurvatu yaraḍu varahavû yaṃtu
 110. haṇa muppāgada yi grāmagaḷaṃnnu Âtrēya-gôtra Âśvalā-
 111. yana-sûtra Rukṣākṣānuvartigaḷāda Kṛishṇarāja-vaḍayaravara
 112. putrarāda Chāmarāja-vaḍayaravara putrarāda śrîmad rā-
 113. jādhirāja rājaparamēśvara praudha-pratāpa-pratima vîranarapati
 114. birudamtembara-gaṇḍa lōkaikavîra Yadukula-payahppā-
 115. rāvāra-kaḷānidhi śaṃkha chakrāṃkuśa-makara machchhya śarabha sâ-
 116. ḷva gaṇḍabhêruṇḍa dharant-varāha Hanumād Garuḍa kuṭhāra
 117. kaṇṭhîravādyanēka birudāṃkita Maḥîsûra-Kṛishṇarāja-vaḍa-
 118. yaravaru dhārā-dattavāgi sarvamānyā koṭṭuyiruva yi
 119. grāmagaḷaṃnnu śrîmatḥada havālu māḍataka bagye āyā talô-
 120. kada Amaludārrige nirūpagalaṃnnu barakoṭṭu yiruva mērege
 121. yi grāmagaḷaṃnnu śrîmatḥada havālu māḍikoṇḍu yi grā-
 122. magaḷa yalle chatussîme vaḷagaṇa kaḍāramba nîrāramba tō-
 123. ṭa tuḍike aṇe achchukaṭṭu magga manevana jāttikūṭa samayā-
 124. chāra yîchala-pairu giḍagāvalu sumka poimmu mumtāda
 125. a sakala-svāṃmyavaṃnu rūharîsi rēkhe māḍi-koṇḍu śrî-dē-
 126. vara kaṃkaryagaḷige vappisîkoḷuvadu yillimḍa munde yi grā-
 127. magaḷoḷagaṇa nidhi nikshēpa jala taru pāshāṇa akshîṇa āgā-
 128. mi sîdha sādhyamgaḷemba asṭabhōga-tēja-svāṃmyagaḷu yi śrî-
 129. matḥake saluvaddu yillimḍa munde māḍuva dānādi-vyevahāra-
 130. chatuṣṭayaku śrîgaḷavare bādhyarāda kārana śrî" "Śrîga-
 131. ḷavaru śrî Hayagrîva Lakshminārāyana dēvara pujārādhana
 132. kaṃkarya tapōnushṭhānādi sārva-kāladallu â-chandrārkavû
 133. naṃma saṃtati pāraṃparyav āda śrēyōbhivṛiddhigōskara anu-
 134. grahā māḍuttā nirupādḥika-sarvamānyavāgi â-chandrārkavû
 135. anubhavisikoṇḍu barabēkendu Âtrēyasa-gôtrada Âśva-
 136. lāyana-sûtrada Rukṣākṣānuvartigaḷāda Kṛishṇarāja-vaḍa-

137. yaravara putrarâda Châmarâja-vaḍayaravara putrarâdâ
138. śrīmad rājādhirāja rājaparamēśvara prauḍha pratâpâ pra-
139. tīma vīra narapatti birudantēmbāra gaṇḍa lōkaikavīra Ya-
140. dukula-payah-ppârāvāra-kaḷānidhi śaṃkha-chakrāṃkuśa ma-
141. kara machhya śarabha sālva gaṇḍabhêruṇḍa dharanī-varāha Ha-
142. numad Garuḍa kuṭhāra kaṇṭhīravādyanēka-birudānkita Mahi-
143. śūra Krishnarājavadayaravaru sāshtāṃga-namaskāra-pūrva-
144. kadimlā baraśi vappiśida grāma-bhūsādhana " Aditya-chandrā-
145. v anilō nalaścha dyaur bhūmir āpō hṛidayam yamaścha
146. ahaścha rātriścha vubhēcha sandhye dharmascha jānāti narasya vṛittam "
147. svadattā [d] dviguṇam puṃnyam paradattānu-pālanam para-dattā-
148. pabhārēṇa sva-dattam nishphalam bhavēt " svadattā putrikā dhā-
149. tri pitṛidattā sahodari amnyadattā cha mātā syād dattam
150. bhūmim parityajēt " mad-vamśajāḥ para-mahipati-vamśa-
151. jā vā yē bhūmipāḥ satatam ujvala-dharma-chittāḥ " ma-
152. d-dharmam ēva satatam paripālayanti tat-pāda-padma-yu-
153. gaḷam śirasā natōsmi " tārīku 2 ne māhe Janavari san 1817
154. ne yisaviyallu hajūrru munashi Prasannaiyana barahā sadari

In separate handwriting in the same sannad below.

1. apape koḍiśiruva tālku āruralli
2. grāma yaṃṭu dākhali hadimūru
3. kere aiḍu 5 kaṭe vaṃḍu 1 aṇe vaṃ-
4. ḍu 1 kālve vaṃḍu 1 kke saha kkullu bērrī-
5. ju yaruḍu sāvīrada yaṃṭu nnūrru
6. yaṃbhatanālku varahāvu vomḇhatu haṇa
7. hāgaḍalli lukasānnu bērrījige vāja kaṇṭi-
8. rāyi ārru nnūru nālvata yaruḍu
9. varahāvu aḍu jātā bākki niṃta bērrī-
10. ju kaṇṭirāyi yarruḍu-sāvīrada
11. yinnūru nālvata yaruḍu varahā yaṃ-
12. ṭu haṇā mupāgāda sadarri apape
13. koḍiśi yiruva āru tālkuna-
14. lli grāma yaṃṭu dākhale kere kaṭe
15. aṇe kālve saha ā-chandrārkaṇḍa-
16. gi śrī Hayagrīva Lakshminārāya-
17. ṇa-svāmiyavara nitya-tadi-
18. yārādhane kaimkaryada bagye sa-
19. rruvanāṃnyavāgi samarpiśi yi-
20. ruvaḍarimḍa śrīmad Bramha-tan-

21. tra Ghaṇṭāvatāra sarvatantra
22. svatantrarāda Maihiśurru sam-
23. sthānada parama-gurugaḷāda
24. śrī Parakālasvāmigaḷavara ma-
25. ṭha pāraṃparyavāgi anubha-
26. vaśi koṇḍu śrī-saṃnīdhiyalli
27. naimma saṃtati sārōdhāravāgi
28. paramānnugraha purvaka pu-
29. rṇavāda āmōgha āśīrvā-
30. daḡaḷaṃṇu māḍutā bare-bē-
31. kēmbadāgi trikāḷadallu śīra-
32. sāshṭhāṃgavāgi namāskariśi
33. baradu vapiśida bhūdānada
34. śāśana sahi tārikhu sadara

ruru Śrīkrishṇa

Seal

Mahārāja

Maisura Krishṇarāja

Vaḍeyaravaru

Note.

This is another of the grants of Kṛishṇarāja Vaḍeyar III and is written on several sheets of paper all of which are now mounted on cloth and this is the longest of all the records in the Parakāla Matt published here.

Above the sannad is the signature of the king (?) in Mahratti characters and a seal with Persian characters containing the name of the king. On each side of the seal are later signatures or initials in English dated 20th May 1879 and 27th July 79 of the "Superintendent" and his assistant, etc., who examined the above nirūp in later times.

At the beginning of each page is a seal to the left in the Nāgari characters with the legend Śrī Chāmarāja Vaḍera tanuja Kṛishṇarāja Vaḍeru. The sannad begins with 5 invocatory verses:—

I seek refuge in the god Hayagrīva, who is an embodiment of pure knowledge, who has devoted himself to the propagation of knowledge and who is a treasure of compassion and a refuge to all beings. The glorious Lakshminārāyaṇa embracing Lakshmi on his breast renders protection to all proclaiming that he is the bestower of eternal wealth. Salutation to (Rāmaṇuja) whose mother was Kāntimati and

who had Kāñchīpūrṇa always in mind and who gave Śrībhāṣya to Kurangapūrṇa. Saluation to the wise guru Vêdānta who is a master of all *tantras*, who is a lion to poets and logicians. I take refuge in the feet of Parakāla-Yatindra, which can on be attained by long austerities and which remove all torments of hell.

(2) Then the donees are named as the gods Hayagrīva and Lakshminārāyaṇa in the matt of Parakālasvāmi. The gods are praised as the masters of the myriads of worlds and worshipped by the great guru Brahmatantra Ghaṇṭāvatāra Parakāla. The prose passage in praise of the above guru may be translated as follows:—

Adorner of the throne of the 74 families of Vaishṇavas set up by the favour of the great ascetic Rāmānujāchārya who is born in the earth under the orders of the lord of Vaikuṇṭha (Nārāyaṇa) shining with royal grace on the seat formed by Ananta Śēsha adorned with thousand jewelled hoods in a divine jewelled pavilion which is the eye of the city of Vaikuṇṭha rich with supernatural wealth and brilliant with the lustre of ten thousand suns, impossible to be fully perceived by mind or speech by Brahṇa and others and situated above in the Brahmāṇḍa (universe) comprising several millions of worlds: and who is skilled in dispelling the pride of the wicked disputants and in the composition of the sacred commentary on the Śārīraka Sūtras.

The above guru of the Parakāla Matt is also praised as the establisher of the Vedic religion, paramahansa-parivrājakāchārya, well-versed in all the *tantras*, a teacher of both the Vêdāntas (Sanskrit and Tamil), a dependant on the lotus feet of Vêdāntadēsika (Kavi-kathaka-kaṇṭhīraṇa, a lion to poets and logicians) and a disciple of the great ascetic Rāmānuja Parakāla.

We have next three invocatory verses in praise of the Boar Incarnation (See M. A. R. 1933, P. 141, 186 for a translation of these stanzas).

The nirūp next gives the date of the grant as Ś 1738 Dhātu sam. Māgha śu 10 Monday. The date is also given at the end (line 153) as 2nd (mistake for 27th) January 1817 A. D. its English equivalent.

The donor is named Mahīśūra Kṛishṇarāja Vaḍeyar (III) son of Chāmarāja Vaḍeyar and grandson of Kṛishṇarāja Vaḍeyar (II). The usual titles are applied to him. See M. A. R. 1935, P. 167.

Details of the gift:—The nirūp states that after doing obeisance to the guru of the Parakāla Matt which is praised as the matt of the succession of his gurus (asmad-guru-paramparā-prāptavāda) the king had made a gift of lands for services of the gods Hayagrīva and Lakshminārāyaṇa in the matt on the sacred occasion of the solar eclipse on Tuesday 30th lunar day of the month Kārtika (19th November 1816 A. D.) and the details of the villages comprising the gift are given herein.

Details of the villages given:—(1) The village Chimmali and its 4 hamlets and 1 tank in the Bēvinaballī hobli of Paṭṭana Asṭagrāma taluk. Gross income of

the village excluding inam lands is 357 varahas and $1\frac{1}{2}$ haṇas. Deducting out of this 121 varahas, and $9\frac{1}{2}$ haṇas and 1 viśa for *luksānu* (loss) net income for the year Yuva is 235 Kaṇṭirāya varahas, $1\frac{1}{2}$ haṇas and 3 viśas.

(2) The village Dodegaudana Koppalu with 1 hamlet in the Kyātanahaḷli hobli: gross income excluding inam lands: 592 varahas $7\frac{1}{2}$ haṇas 3 viśas. Deducting 43 varahas, $7\frac{1}{2}$ haṇas and 2 viśas for *luksānu*, net income amounts for the year Yuva to 549 varahas, 1 hāga and 1 viśa.

(3) The village Śārangi with 1 tank in the Jāganakere hobli in Attikuppe taluk: Gross income excluding inam lands, 361 varahas 5 haṇas: deduct for *luksānu* 89 varahas 1 hāga and 3 viśas: net income for the year Śrīmukha: 272 varahas $4\frac{1}{2}$ haṇas and 1 viśa.

(4) The village Gaudigere in Kregōḍ hobli, Maṇḍya Taluk with 1 hamlet and 2 tanks: Gross income excluding inam lands 585 varahas $4\frac{3}{4}$ haṇas: deduct for *luksānu* 285 varahas $4\frac{3}{4}$ haṇas: net income for the year Bhāva, 300 varahas.

(5) The village Kōḍihaḷli in the above hobli with 1 tank. Gross income excluding inam, 121 varahas $7\frac{1}{2}$ haṇas and 2 viśas. Deduct for *luksānu* 56 varahas $7\frac{1}{2}$ haṇas and 2 viśas. Net income is 65 varahas.

(6) The village Kāragahaḷli in Sōsale taluk with 2 hamlets: Gross income excluding inam—203 varahas 2 haṇas and 3 viśas: Deducting for *luksānu* 9 varahas $9\frac{1}{2}$ haṇas and 3 viśas, net income for the year Bhāva amounts to 193 varahas and $2\frac{1}{2}$ haṇas.

(7) The village Kallahaḷli in Būkinakere Taluk with 1 hamlet, 1 dam 1 channel: Gross income excluding inam—456 varahas, 8 haṇas. Deduct for *luksānu* 25 varahas 1 aḍḍa and 1 viśa: Net income for the year Śrīmukha—431 varahas 7 haṇas, 1 hāga, 3 viśas.

(8) The village Kalladēvanahaḷli in Śrīrāmanahaḷli hobli in Nāgamangala taluk with 4 hamlets and 1 embankment: Gross income 206 varahas and 2 haṇas: Deducting for *luksānu* 10 varahas, net income for the year Śrīmukha amounts to 196 varahas and 2 haṇas.

Total number of villages 8 in 6 taluks with 13 hamlets, 5 tanks, 1 embankment, 1 dam and 1 channel: total gross revenue of these is 2384 varahas, 9 haṇas and 1 hāga: Deducting 642 varahas and one aḍḍa for *luksānu* net income is 2242 varahas 8 haṇas and 3 hāgas.

The king's titles are repeated again and instructions are given to the amildars of the taluks concerned to make over the said villages to the Parakālasvāmi Matt. All the rights, powers and possessions in the said villages including taxes on lands depending on rain or irrigation, gardens big or small, embankments, *achkat*, loom tax, house tax, caste tax, religion tax, tax on wild date trees, tax on forests, pasture tax, customs duties, etc., were to be enjoyed by the matt and utilised for the services of the gods. The guru of the Matt was asked to pray for the prosperity

of the king and his descendants at all times during the performance of the services to the gods and while engaged in austerities. The guru had the four rights of sale, gift, etc., of the said villages :—

The usual imprecatory verses come next. The scribe who wrote this is named Prasannaiya, hajûr munshi.

At the end of the record the substance of the grant is written in the king's own handwriting testifying to the king's sanction of the grant. It may be translated as follows :—

In the 6 taluks as per order, for the 8 villages, 13 hamlets, 5 tanks, 1 *katte*, 1 *ane* (dam), and 1 canal gross income is 2884 varahas, 9 haṇas and 1 hāga. Of this must be deducted for *luksānu* (loss) 642 varahas and 1 addā. The balance or net income is 2242 varahas 8 haṇas, 3 hāgas. The above eight villages, hamlets, tanks, *katte*s, *anes* and canals in the 6 taluks have been granted perpetually for the daily *tadiyārādhana* (worship or the feeding of the devotees) and services of the gods Hayagrīva and Lakshminārāyaṇa free of all imposts. Accordingly the illustrious Ghaṇṭāvatāra, sarva-tantra-svatanttra Parakālasvāmi who is the *parama-guru* (chief preceptor) of the Mysore State might enjoy the same in spiritual succession to the Matt and might give his valuable blessings full of grace to us and our descendants. With the above request we offer our salutations with the eight elements (*sāshṭāṅga*) of obeisance bowing our head three times a day and grant this charter of the gift of land. Signature to the above. Date given above.

Signature Śrī Kṛṣṇa. Seal of Kṛṣṇarāja Vadeyar in Kannada characters.

23

A sannad of Kṛṣṇarāja Vadeyar III dated 1819 A. D. in the possession of the Parakālasvāmi Matt, Mysore.

Kannada language and characters.

ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ೯ನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಮರಾಠೀ ಅಕ್ಷರದ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ರುಜುವೂ ಪಾರ್ಸಿ ಅಕ್ಷರದ ಮೊಹರೂ ಮೇಲ್ಪಾಗಿದ್ದವೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನ ಶಕೆ ವರುಷಂಗಳು

೧೭೪೦

2. ಸಾವಿರದ ಯಳನೂರ ನಾಲ್ಕುತನೆ ಬಹುಧಾಂನೈನಾಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ

3. ೮ ೧೦ ಗುರವಾರದಲ್ಲು ಮಹೀಶೂರ ಸಂಸ್ಥಾನದ ಪರಮಗುರು

4. ಗಳಾದ ಶ್ರೀಮದ್ಭೃಂಗತಂತ್ರ ಪುಂಜಾವತಾರ ಪರಕಾಲ ಸ್ವಾ
5. ಮಿಗಳವರ ಮಠದ ಶ್ರೀಯವರ ಸನ್ನಿಧಿಗೆ | ಆಶ್ರಯಿಸಗೋತ್ರ
6. ಅಶ್ವರಾಯನ ಸೂತ್ರ ರುಕ್ಮಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡಯ
7. ರವರ ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮ
8. ದ್ರಾಹಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಾಥಮ್ಯತಾಪಾಪ್ರತಿಮ ವೀರ
9. ನರಪತಿ ಬಿರದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕೈಕ ವೀರಾಯದುಕುಲ |
10. ಪಯುಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬುಚಕ್ರಾಂಕುಶ ಕುಠಾರ
11. ಮಕರ ಮತ್ಸ್ಯ ಶರಧಸಾರ್ಥ್ಯ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗ
12. ರುಡ ಕಂಠಿರವಾದ್ಯನೇಕ ಬಿರದಾಂಕಿತ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣ
13. ರಾಜ ವಡಯರವರು ಬರಶಿಕೊಟ ದಾನಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ
14. ಅದಾಗಿ ಶ್ರೀಮಠದ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರ ಪೂಜಾ
15. ರಾಧನೆ ಕೈಂಕರ್ಯ ಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣೆ ಪುತ್ನವಾದಿಗಳು ಮುಂತಾದಕ್ಕೆ
16. ದರ ಮಹ ಕಂಟೀರಾಯಿಗ ಗಂಜಿಂಗ ಸಾವಿರದ ಐವತ್ತುವರಹಾದ ಮೇರಿಗೆ
17. ಸಾಲಯಾನಾ ಕಂಠಿರಾಯಿ ಹನ್ನೆರಡು ಸಾವಿರದ ಆರನೂರುವರಹಾ
18. ನೇಮಕ ಮಾಡ್ತಿ ತಾಲುಕಗಳಿಗೆ ಸಂನ್ನದು ಅಪ್ಪಣೆ ಕೊಡ್ತಿಯಿರುವವರಾ
19. ಖಂಜಿಂಗ ಉಭಯ ಅಪ್ಪಗ್ರಾಮ ತಾಲ್ಲುದಿಂದಾ ತಿಂಗಳು ಗಕ್ಕೆ ಗ ೨೫೦೦ ಲ್ಲು
20. ಗಂಜಿಂಗ ಮಯ್ಯೂರು ಅಪ್ಪಗ್ರಾಮದಿಂದಾ ಗ ೧೨೫೦ ಲ್ಲು
21. ಗಂಜಿಂಗ ಪುಟ್ಟ ಅಪ್ಪಗ್ರಾಮದಿಂದಾ ಗ ೧೨೫೦ ಲ್ಲು

ಖಂಜಿಂಗ

22. ಖಂಜಿಂಗ ಅತ್ತಿಕುಪ್ಪೆ ತಾಲುಕದಿಂದಾತ್ತಿಂಗಳು ಗಕ್ಕೆ ಗ ೨೫೦೦ ಲ್ಲು
23. ಖಂಜಿಂಗ ಚನ್ನರಾಯಪಟ್ಟ ತಾಲ್ಲುತಿಂದಾ ತ್ತಿಂಗಳು ಗಕ್ಕೆ ಗ ೨೫೦೦ ಲ್ಲು
24. ಖಂಜಿಂಗ ಕಿಕ್ಕೇರಿ ತಾಲ್ಲುದಿಂದಾ ತ್ತಿಂಗಳು ಗಕ್ಕೆ ಗ ೨೫೦೦ ಲ್ಲು
25. ಒಂಜಿ ಬುಕ್ಕನಕೆರೆ ತಾಲ್ಲುದಿಂದಾತ್ತಿಂಗಳು ಗಕ್ಕೆ ಗ ೫೦೦ ಲ್ಲು
26. ೧೨೬೦೦೦ ಉಭಯಂ ಕಂಟೀರಾಯಿಹನ್ನೆರಡುಸಾವಿರದ ಆರನೂರು
27. ವರಹಾ ಶ್ರೀಮಠಕ್ಕೆ ಕೊಡುವಂತೆ ತಾಲ್ಲುಗಳಿಗೆ ಸಂನ್ನದು ಅಪ್ಪಣೆಕೊಡ್ತಿಯಿ
28. ಧೀಶ್ವರ ಶ್ರೀಮಠದಾನಶಾಸನ ಅಪ್ಪಣೆಕೊಟ ಪ್ರಕಾರಾ ಬಹುಧಾನ್ಯ ಸಂ
29. ವತ್ಸರದ ಪುಷ್ಯ ಶುಕ್ಲ ೫ ಶುಕ್ರವಾರ ಗುರೈ ಜನವರಿ ಆರಭ್ಯಾ ಯಂಗರೆ
30. ಜಿತ್ತಿಂಗಲ ಕಾಯದೆ ಮೇರಿಗೆ ಬರತ್ಯ ಐವಟಂನ್ನು ತರಶಿಕೊಳ್ಳುತ್ತಾ
31. ಶ್ರೀಮಠದ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣದೇವರ ಪೂಜಾರಾಧನೆಕೈಂ
32. ಕರೈ ಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣೆ ಮುಂತಾದ ಪುತ್ನವಾದಿಗಳನ್ನು ನಕಲ
33. ಸಂಧ್ಯಮದಿಂದಾ ನಡ್ಕುತ್ತಾ ಸರಕಾರದ ಶ್ರೇಯೋಪಾರ್ಥನೆ ಮಾಡಿಕೊಂ
34. ಡು ತಪೋನಿಷ್ಠಪಾರಂಪರೈವಾಗಿ ಯರದೇಕೆಂದ್ಕು ಬರಶಿಕೊಟ ದಾನಶಾಸನ
35. ಆದಿತ್ಯಚಂದ್ರಾವನಿರೋನುಶ್ಚ ದೌರ್ಧೂಮಿರಾಪೋಹ್ಯದಯಂ ಯ
36. ಮಶ್ಚ ಅಹಶ್ಚರಾತ್ತಿಶ್ಚ ಪುರ್ಣಿಚ ಸಂಧಿ ಧರ್ಮಸ್ಯಜಾನಾತ್ತಿನರಸ್ಯವೃತಂ||
37. ಬ ತ್ತಾರಿಬಿ ೨೧ನೆ ಮಾಹೆ ಜನವರಿ ಸಂಕ್ ೧೮೧೯ನೆ ಯಿನವಿ ಬತ್ತಅಪ್ಪಾಡಿ
38. ರಾವ ಮುನಪ್ಪಿಹಜೂರು

(ಪ್ರತ್ಯೇಕವಾದ ಕೈಬರಹದಲ್ಲಿ.)

- | | |
|------------------------------|--|
| 1. ಸದರಿ ಮೇರಿಗೆ ಸಾಲ್ಪಯಾ | 3. ನ್ನೂರು ವರಹಾದ ನೇಮಕ್ಕೆ ಪ್ರಕಾರಾ ಶ್ರೀದೇ |
| 2. ನಾಕಂಟರಾಯ ಹನೇರು ಸಾವಿರದ ಆರು | 4. ವತಾರಾಧನೆ ಸಂತರ್ಪಣೆ ಮುಂತಾದ |

5. ಸಕಲ ಉತ್ಸವಂನ್ನು ನಿರಂತರಾಯದಲ್ಲ
6. ತಪೋನಿಷ್ಠೆಯಿಂದಲ ಮಹದ ಪಾರಂ
(ಈ ಸನ್ನದಿನ ಎಡಗಡೆಯಲ್ಲ)

7. ಪರೈವಾಗಿ ಅನ್ನುಭವಿಕೊಂಡು ಬರು
8. ವದು ರುಜು ಶ್ರೀಕೃಷ್ಣ ಎಂದಿದೆ

ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ
ದೇವನಾಗರಾಕ್ಷರದ ಮುದ್ರೆಯದೆ.)

ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲ



ಎಂಬ ಮೊಹರೆದೆ

Transliteration.

(There is a Persian seal at the top of the sannad.)

1. svasti śrī vijayābhyudaya Śalivāhana śeke varushamgaḷu 1740
2. śāvirāḍa yēlanūra nālvatane Bahudhāṁnya-nāma-saṁvatsarada Pushya
3. ba 10 Guruvāradaḷlu Mahiśūra saṁsthānada paramaguru-
4. gaḷāda śrīmad Brahmatantra-Ghaṁṭāvatāra-Parakāla-svā-
5. migalāvara maṭhāda śrīyāvara saṁnnidhige || Ātrēyasa gōtra
6. Āśvalāyana sūtra Ruk-śākhānuvarttigalāda Kṛishṇarājavadaya-
7. ravara pautrarāda Chāmarājavadayaravara putrarāda śrīmad
8. rājādhirāja rājaparamēśvara praudha-pratāpā-pratima vira-
9. narapati biradantembāra gaṇḍa lōkaika-vīrā Yadukula-
10. payaḥ-pārāvāra-kālānidhi śaṁkha-chakrāṁkuśa kuṭṭāra
11. makara-matsya-śerabha-sāḷva-gaṇḍabhēruṁḍa dharaṇī-varāha-hanumad
ga-
12. ruḍa kaṁṭhiravādyānēka biradāṁkita Mahiśūra Śrīkṛishṇa-
13. rājavadayaravaru barāsi koṭa dāna-śāśana krama vemtemdare
14. adāgi śrīmaṭhāda Śrī Hayagrīva Lakshmiṇārāyaṇa-dēvara pūjā-
15. rādhanē kaimkāryā brāhmaṇa-saṁtarpaṇe utsavādigaḷu muṁtādakke
16. dara maha kaṁṭhīrāyi ga 1050 | śāvirāda aivattu varahāda mērige
17. sālīyānā kaṁṭhīrāyi haṁnneraḍu śāvirāda āranūru varahā
18. nēmaḱa māḍsi tālukagaḷige saṁnnadu appaṇe koḍsi yiru vivarā
19. 8000 | ubheya Aṣṭagrāma tālukudiṁḍā tingaḷu 1 kke ga 250 | llu
20. 1500 | Maysūru Aṣṭagrāmadimḍā ga 125 | llu
21. 1500 | Paṭṇa Aṣṭagrāmadimḍā ga 125 | llu 3000 |

22. 3000 | Attikuppe tAlukadimda ttingaLu 1 kke ga 250 | llU
23. 3000 | ChamnarAyaPatna tAlkudimda ttingaLu 1 kke ga 250 | llU
24. 3000 | KikkEri tAlkudimda ttingaLu 1 kke ga 250 | llU
25. 600 | Bukkanakere tAlkudimda ttingaLu 1 kke ga 50 | llU
26. 12600 | ubhayam kaṇṭirAyi hanneraḍu sAvirada Aranuru
27. varaha srimathake koduvante tAlkugalige samnnadu appane kodsiyi-
28. dhitu srimathada dana-sAsana appane kota prakara Bahudhamnya-sam-
29. vatsarada Pushya sudha 5 Sukravara gurre Janavari Arabhya yingare-
30. ji ttingala kayade merige barataka aivajamnnu tarasi kolutta
31. Sri mathada Sri Hayagriva Lakshminarayana deva pujaradhane kaim-
32. karya Bramhana-samtarpane mumttada vutsavAdigalamnnu sakala
33. sambhramadimda nadsutta sarakarada sreyah prarthane madikom-
34. du taponishtha parampariyevagi yirabekemddu barasi kota dana-sAsana
35. Adityachandrav Anilo nalascha daur bhumir apô hridayam ya-
36. mascha ahascha ratrischa vubhe cha sandhe dharmasya janatti narasya
vritam ||
37. ba ttarikha 21 ne mahe Janavari san 1819 ne yisavi khatta Apâji
38. rava munashi hajuru

(In a different handwriting)

1. sadari merige salliA-
2. na kaṇṭirAyi haneraḍu sAvirada Arru
3. nnuru varahada nemaka prakara Sri de-
4. vatardhane samtarpene mumttada
5. sakala-utsavamnnu niramtarAyadalli
6. tapo-nishtheymdali mathada param-
7. paryavagi annubhavisikondu baru-
8. vadu rruju Srikrishna

On the left side of the sannad (Seal)

Sri Chamaraja vadera tanuja

Krishnaraja vadaru

Below.

(Seal)

Maharaja

Maisura Krishnaraja

Vadayaravaru

Note.

This is another of the sannads of Kṛishṇarāja Vaḍeyar III issued for the benefit of the Parakāla Matt at Mysore. It is dated Ś 1740 Bahudhānya sam. Pushya ba 10 Thursday and the equivalent English date is also given viz., 21st January 1819.

The donee is named Brahmataṇṭra Ghaṇṭavatāra Parakālasvāmi, the *parama-guru* (chief preceptor) of Mahīśūra-samsthāna (Mysore State). The king who is the donor, viz., Śrī Kṛishṇarāja Vaḍeyar of Mahīśūr is given the usual titles.

The object in issuing the sannad is said to record the grant made by the king for the expenses of the services of the gods Hayagrīva and Lakshminārāyaṇa in the above Matt, the feeding of Brahmans in the Matt and conducting of special festivals, etc. The grant consisted of the payment of a sum of 1050 varahas per month or 12600 varahas of the Kaṇṭhirāyi type per year to the above Matt from the income of certain taluks.

The details of payment ordered from various taluks are: 250 varahas per month from ubhaya Aṣṭagrāma Taluk: (125 from Maisūr Aṣṭagrāma: 125 from Paṭṇa Aṣṭagrāma); 250 varahas per month from Attikuppe Taluk: 250 varahas per month from Channarāyapaṭṇa Taluk: 250 varahas per month from Kikkēri Taluk: 50 varahas per month from Bukkanakere Taluk: Total 1050 varahas per month or 12600 varahas per year.

Necessary orders are said to have been issued to the Taluk authorities to pay up the above amounts every English month beginning from January 1st corresponding to Bahudhānya sam. Pushya śu 5 Friday. The guru of the Parakāla Matt was requested to receive the above money every month and conduct with due splendour the services of the worship of the gods Hayagrīva and Lakshminārāyaṇa in the Matt, the feeding of Brahmans etc., and pray for the prosperity of the *sarakār* (government) and carry on his austerities in due succession.

The usual stanza in Sanskrit stating that the witnesses to man's action are the sun, moon, wind, fire, sky, earth, water, human heart, Yama, day, night, the two twilights and Dharma is next given.

The writer of the sannad is named Appāji Rāv.

Next come 8 lines in the king's handwriting recording the gift of 12600 varahas per year to the Matt for the worship of gods and feeding and directing the enjoyment of the income in succession from one guru to another of the Matt and the performance of the austerities (tapōnishṭha).

There is a seal in Persian characters above the sannad and a seal to the left containing the usual name of Kṛishṇarāja Vaḍeru, son of Chāmarāja Vaḍeru in Nāgari characters. At the end of the sannad is the signature Śrī Kṛishṇa and below is a seal containing the words Mahārāja Maisūru Kṛishṇarāja Vaḍayaravaru in Kannaḍa characters. The Persian characters in the seal are not legible and above the seal is the King's signature in Mahratti.

A sannad of Krishnarāja Vadeyar III of Mysore dated 1820 in the possession of the Parakāla matt, Mysore.

Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ಗಂನೆಯ ಸನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಮೇಲ್ಕಾಡಲ್ಲ ಶ್ರೀ ಕೃಷ್ಣ ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹರೆ.

ಶ್ರೀ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು

1. ವಿಕ್ರಮಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ಗಿಲ್ಲು ಶ್ರೀ ಮತ್ತು || || ಆಯಕಟ್ಟಿನ ಕೃಷ್ಣೈಗೆ ಬ
2. ರಸಿ ಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ | ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲು ನಡವಬ್ರಾಂ
3. ಹೃಣ ಸಮಾರಾಧನೆ ಚಾತುರ್ವಾಸ್ಯ ಸಂಕಲ್ಪ | ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳ ತಿರುನಕ್ಷ
4. ತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳ ತಿರುವಧ್ಯಯನ ಆಳ್ವಾರ ತಿರುನಗರಿ ವೇದಾಂತಾಚಾರ್ಯರ ನಿತ್ಯಾ
5. ರಾಧನೆ ಬಗ್ಯೆ ಸಹ ನಿಂನಹವಾಲು ಆಯ ಕಟ್ಟಿನ ಚಾವಡಿಯಿಂದಲ್ಲು ದೊಡ್ಡ ಉಗ್ರಾಣ
6. ಚಿಕ್ಕ ಉಗ್ರಾಣ ವಿಚಾರದಚಾವಡಿ ದೇವಸ್ಥಾನದ ಚಾವಡಿಯಿಂದ ಸಹ ಕಂಗು ೫೦೦ ೧೦೦೦
7. ಹ ವರುಷಂಪ್ರತಿಯಿಲ್ಲು ಕೊಟ್ಟು ಬರುವದು ಸರಿಯಷ್ಟೆ | ಯೀಹಣವಿಗೆ ಉತ್ತಾರವಾಗಿನಂ
8. ನಹವಾಲು ಆಯಕಟ್ಟಿನ ಚಾವಡಿವಳಿತದ ಅಂದೂರಸ್ಥಳದಲ್ಲು ಕಂಠಿರ್ವಗುಳಿಗೆ ಐ
9. ನೂರು ವರಹದ ಹುಟ್ಟುವಳಿಗ್ರಾಮವನ್ನು ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಧಾ
10. ರೆಯನೇರದು ಕೊಟ್ಟುಯಿಧೇವೆಯಾದಕಾರಣ ಯೀಬಗ್ಯೆ ಅಂದೂರ ಸ್ಥಳದ ಅತ್ತಾಣೆ ಗ್ರಾ
11. ಮ ಗಕ್ಕೆ ಹುಟ್ಟುವಳಿಗೋಪಾಲಗ ೯೦೦೦೦ ಮೂಂಗಿಪಟ್ಟಿಗ್ರಾಮ ಗಕ್ಕೆ ಹುಟ್ಟುವಳಿ ಗೋ
12. ಪಾಲ ಗ ೧೦೦ ೦ ೦ ನೂರೂರ ಗ್ರಾಮ ಗಕ್ಕೆ ಹುಟ್ಟುವಳಿ ಗೋಪಾಲ ಗ ೨೫೦ ೦ ೦ ಅಂತು
13. ಗ್ರಾಮ ೩ಕ್ಕೆ ಸುವರ್ಣಾದಾಯ ದವನಾದಾಯ ಸುಂಕ ಮೊಮ್ಮು ಜಾತಿಗೊಟ ಸಮ
14. ಯಾಚಾರ ಕುಂದಿರಿಗೆ ಬಾಲದಿರಿಗೆ ಹುಲ್ಲುಕಣ ಹುಣುಸೆ ಗುತ್ತಿಗೆ ಮುಂತಾದ ಹುಟ್ಟು
15. ವಳಿ ಗೋಪಾಲಗ ೧೨೫೦ ೦೦ಕ್ಕೆ ಸಲೆಕಂಗು ೫೦೦ ೦೦ ಐನೂರುವರಹದ ಹುಟ್ಟು
16. ವಳಿ ಯೀ ಬಗೆ ಗ್ರಾಮಗಳನ್ನು ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ
17. ನಡಿಸಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಕಟ್ಟಿಮಾಡಿಸಿಯಿದ್ದೀತು ಆಪ್ರಕಾರಕ್ಕೆ ವೇದಾಂತಪರ
18. ಕಾಲಸ್ವಾಮಿಗಳ ಮಠದ ಹವಾಲಿಗೆ ಆಯಕಟ್ಟಿನ ಚಾವಡಿವಳಿತದ ಅಂದೂರಸ್ಥಳ
19. ದ ಅತ್ತಾಣೆ ಗ್ರಾಮ ಮೂಂಗಿಪಟ್ಟಿ ನಱುರೂರು ಸಹ ಗ್ರಾಮ ೩ಕ್ಕೆ ಕಂಗು ೫೦೦೦ ೦
20. ಐನೂರು ವರಹದ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ನಿರುಪಾಧಿಕ ಸರ್ವ
21. ಮಾನ್ಯವಾಗಿ ಶಾಶ್ವತವಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರ.ವದು | ಯೀಗ್ರಾಮಗಳ ಯೆಲ್ಲೆ ಚಿತು
22. ಸ್ವೀಮೆಗೂ ಶಿರಾಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ ಕೊಡುವದು | ಯೀನಿರೂಪವನ್ನು ಚಾವಡಿಕರಣಕ
23. ರ ಕಡಿತಕ್ಕೆ ಬರೆಸಿತಿರಿಕೊಡುವದು | ಶ್ರೀ (ಎಂದು ಮೊಹರೆ.)

Transliteration.

Seal in Nāgari Characters.

1. Vikrama-samvatsarada Mārgasīra śu 15 llū śrīmatu | | Āyakaṭṭina.
Krishṇaige ba-
2. rasi kaḷuhida nirūpa adāgi | Vēdānta-Parakāla-svāmigaḷa maṭhadallu.
nāḍava Brām-

3. hmaṇa-samârâdhane Châturinâsya-samkalpa | Śrīnivâsa-Parakâlasvâmi-
gaḷa tirunaksha-
4. tra Parakâlasvâmiḡaḷa tiruvadhyâṇa Âlvara-tirunagari Vêdântachârîya-
ranityâ-
5. râdhane bagye saha nimna havâlu âyakaṭṭina châvaḍi-yimḍallu doḍḍa-
ugrâṇa
6. chikka-ugrâṇa vichâradachâvaḍi dēvasthâṇada-châvaḍiyimḍa saha kaṁgu
500^o | vara-
7. ha varuṣam-pratiyallu koṭṭu baruvaḍu sariyashṭe | yî-haṇavige uttâravâgi
nim-
8. na havâlu âyakaṭṭina châvaḍi valitada Aṁḍûrasthaḷadalli kaṁṭhirva
gulige ai-
9. nîru varahada huṭṭuvali grâṁavamṇnu Vêdânta Parakâla-svâmiḡaḷa
maṭṭhakke dhâ-
10. reyaneraḍu koṭṭu yidhēveyâda kâraṇa yî bagye Aṁḍûra-sthaḷada Attâṇi
grâ-
11. ma 1 kke huṭṭuvali Gôpâla ga 900^o Mûṁḡipaṭṭigrâma 1 kke huṭṭuvali Gô-
pâla ga 100^o Naulûra grâma 1 kke huṭṭuvali Gopâla ga 250^o amtu
12. grâma 3 kke suvarṇâdâya dâvasâdâya sumka poṁmu jâtigûṭa sama-
13. yâchâra kuriderige bâladerige hulluhaṇa huṇuse-guttige muntâda huṭṭu-
vali Gôpâla ga 1250^o kke sale kaṁgu 500^o ainûruvarahada huṭṭu-
14. vali yî bage grâṁagaḷamṇnu vimḡaḍisi koḍisi nirupâdhika-sarvamâṇnya-
vâgi
15. naḍasi-koṇḍu baruva hæge kaṭṭe maḍisi yiddhittu â-prakârakke Vêdânta
Para-
16. kâlasvâmiḡaḷa maṭṭhada havâlige âyakaṭṭina châvaḍi-valitada Aṁḍûra
sthaḷa-
17. da Attâṇi-grâma Mûṁḡipaṭṭi Naulûru saha grâma 3 kke kaṁgu 500
18. ainûru-varahada huṭṭuvalige sariyâgi vimḡaḍisi nirupâdhika-sarva-
19. mânyavâgi śâsvatavâgi naḍasi koṇḍu baruvaḍu | yî grâṁgaḷa yelle chatu-
20. sstnegû śilâ-pratishṭhe maḍisi koḍuvaḍu | yî-nirûpavamṇnu châvaḍi
karaṇika-
21. ra kaḍitakke baresi tirigi koḍuvaḍu

(Śrī) Seal.

Note.

This is a nirûp addressed by the king Krishṇarâja Vâḍeyar III of Mysore to Krishṇaiya of the Âyakat department (a department organised by Chikka Dēva Râja Vâḍeyar for looking after the revenues and expenditure of the 84 districts of Mysore, accounts of the military department and stores, personal receipts and

expenditure of the king) and is dated Vikrama sam. Mārgasīra śu 15 corresponding to 19th December 1820 A.D., the only year Vikrama in the reign of Kṛṣṇarāja Vāḍeyar III being equivalent to 1820-1821 A.D.

The object of the record is to register the king's decree that the revenue of certain villages amounting to 500 varahas kaṇṭhīrāyi per year should be assigned in place of money grant for defraying the expenses of feeding the Brahmans, chāturmāsyā-sankalpa (maintenance of the svāmi and establishment for four months when the svāmi had to remain at headquarters for the rainy season), the birth-day feast of Śrīnivāsa Parakālasvāmi, and the anniversary of the day of death of Parakālasvāmi, and the daily worship of Vēdāntāchārya in Ālṽar Tirunagari.

It is stated that this sum of 500 varahas was being met from various items of revenue belonging to Āyakaṭṭina-chāvaḍi, the big stores and the small stores, the departments of Vichāra-chāvaḍi and Dēvasthāna-chāvaḍi. The present order substituted for this the income of the villages Attāṇi, etc., belonging to Andūru-sthala belonging to Āyakaṭṭina-chāvaḍi.

The details of the revenue of the villages assigned are : Annual income of the village Attāṇi; 900 Gōpāla gadyāṇas; income of the village Mūngipaṭṭi 100 Gōpāla gadyāṇas; income of the village Naulūr 250 Gōpāla gadyāṇas; total income of the three villages per year including gain from gold, gain from produce, customs dues, tolls, taxes on caste meetings, taxes on adjudications of disputes regarding religion, taxes on sheep, taxes on tails (of animals slaughtered?), taxes on fodder, rent from tamarind trees, etc., amounted to 1250 Gōpāla gadyāṇas or 500 Kaṇṭhīrāyi varahas.

The income of the three villages amounting to 500 varahas was ordered to be assigned to the matt of the Vēdānta Parakālasvāmi and the villages were to be made over to the Matt free from taxes and boundary stones were to be set up for the villages.

The nirūp was to be copied by the clerk (karaṇika) of the Chāvaḍi (department) and to be then sent to the Matt.

25

A sannad of Kṛṣṇarāja Vāḍeyar III of Mysore, dated 1826 in the possession of the Parakālasvāmi Matt in Mysore.

Kannaḍa language and characters.

ಮೈಸೂರು ನಟಿಯಲ್ಲರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲ ಮಠದಲ್ಲರುವ ೧೧ನೆಯ ಸನ್ನದು.

ಶ್ರೀ

ಮೊಹರಿನಲ್ಲಿ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣ ರಾಜವಡೆರು.

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು

1. ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧ ಗುರುವಾರದೊ

2. ಶ್ರೀಮತು || | ಅರಮನೆ ಸೀಮೆಗಡಿಗಳ
 3. ಅಮೀಲ ಕಿಲೆದಾರ್ ನಾಯರ ಯರಾಜಿಯವರಿಗೆ ಸಹ
 4. ಬರಶಿಕಳುಕಿದ ನುರುಪಾ ಆದಾಗಿ| ಶ್ರೀಮದ್ಭಂಹತಂತ್ರ
 5. ಘಂಟಾವತಾರ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಮಠಕ್ಕೆ
 6. ಅಕ್ಕಿಮುಂತಾದ ಮಾಫಿ ಜಿನಸು ತುಪ್ಪ ಮುಂತಾದ ವಜ
 7. ನಿಜಿನ್ನು ಸಹಾ ನಿಮು ನಿಮು ತಾಲ್ಕುದಲ್ಲಿ ಬೀದಿಮಾಡಿ ಮಠ
 8. ದ ಕಡೆಯವರು ತೆಗದುಕೊಂಡು ಬರುವಂತಾದಕ್ಕೆ ಶ್ರೀ ಮಠ
 9. ದ ಕಾರ್ಯಕರ್ತುಗಳ ಯಾದಾನುನ ದಾಬರೆಮೇರಿಗೆ ತೆಗದು
- ಕಿಂಡುಗಡಿ.

10. ಕೊಂಡು ಬರುವಂತಾ ಜಿನಶಿಗೆ ಸುಂಕ್ಯಾಕೇಳದ್ದೆವರುಷಂ
11. ಪ್ರತ್ತಿಯಲೂ ಬಿಡುತ್ತಾಬರುವದು ಬತಾರಿಕು ಒನೆ ಮಾ
12. ಹೆ ಮಾರ್ಚಿ ಸಂನ್ ೧೮೨೬ನೆ ಯಿಸವಿ ಬತವೆಂಕಟೇಶೈಯ
13. ಮುನಾಶಿ ಹಜೂರು ಶ್ರೀಕೃಷ್ಣ

Transliteration.

Dēvanāgarī seal on the top of the sannad.



Krishnarājavadāyavaravarru.

1. Pārthiva-samvatsarada Phālguna śu 1 Guruvāradalū
2. śrīmatu || || aramane-śīme-gaḍigaḷa
3. Āmila Kiledārra sâyira-yilākheyavarige saha
4. barasi kaḷuhida nirrupā adāgi | śrīmad-Brahmatantra
5. Ghaṁṭāvatara Śrī Parakālasvāmigalāvāra maṭhakke
6. akki muṁṭāda māphi jinasu tuppa muṁṭāda vāja-
7. ni jinsu saha nimma nimma tāḷkudalli kharidi māḍi maṭha-
8. da kaḍeyavarvuru tegadu konḍu barruvamṭṭāḍake śrīmaṭha-
9. da kāryakartugaḷa yādāstuna dākhale mērrige tegedu-

Back side

10. konḍu barruvamṭṭha jinaśige sumkka kēḷadde varrusham
11. prattiylū biḍuttā barruvaḍu ba tārriku 9 ne mā-
12. he Mārchi san 1826 ne yisavi khata Venkaṭēśaiya
13. munashi hajūrru Śrīkrishṇa.

Note.

This sannad of the Parakâlasvâmi Matt, Mysore, is addressed to the *Âmils* (amildars), *Kiledars* (officers in charge of fortresses), customs officers, etc., of the villages under the control of the Palace (Aramane-sime-gadigalu) in the reign of the Mysore king, Kṛishnarâja Vaḍeyar III. The object of the sannad is to grant exemption from customs duties for provisions like rice, ghee, etc., purchased by the agents of the Brahmatantra Ghaṇṭâvatâra Parakâlasvâmi Matt on the production of a letter signed by the Agent of the Matt.

The document contains the usual signature of the king Śrī Kṛishna and the name of the royal scribe (hajûru-munshi) Venkatêśaiya. It is dated 9th March 1826 and Pârthiva sam. Phalguna śu 1 Thursday. The English date agrees with the Indian date both in the cyclic year and the week-day.

The record also has the usual seal of the king with the legend in the Dêvanâgarî characters, giving the name of Kṛishnarâja Vaḍeyar, son of Châmarâja Vaḍeyar.

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A sannad of Kṛishnarâja Vaḍeyar III of Mysore, dated 1830 A. D. in the possession of the Parakâlasvâmi Matt, Mysore.

Kannaḍa language and characters.

ಮೈಸೂರು ನಟಿಯಲ್ಲರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲ ಮಠದಲ್ಲರುವ ೧೨ನೆಯ ಸನ್ನದು.

ಮೊಹರಿನಲ್ಲ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲ ಬರೆದಿರುವುದು.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. " ಏಕೈಕಸಂವತ್ಸರದ ಛಾಂದ್ರಪದ ಶ್ಲೋ ೭ ಬುಧವಾರದಲ್ಲ ಶ್ರೀ ಮತ್ತು | | ದತ್ತಮಂಗಲ ಬು
2. ದಿಕ್ಕೋಟಿ ತಾಲ್ಕು ಹಾಲ ಆಮೀಲ ಬಡ್ತಾರಾಯ ಯಸ್ತಕಬಾಲ ಆಮೀಲರಿಗೆ ಸಹ ಬರಶಿಕಳುಹಿದ
3. ನಿರೂಪಾ ಅದಾಗಿ ಶ್ರೀಶ್ರೀರಪತಿ ಗಿರಿಮೇಲೆ ಆಗತ್ಯ ಬ್ರಾಹ್ಮಣಸಂಕರ್ಪಣೆಬಗ್ಗೆ ತನವೆ ಅಪ್ಪಣೆ ಕೊಟವಿವರಾ |
4. ೪೧೯೯೪|| = ಶ್ರೀಶ್ರೀರಪತಿಯಲ್ಲಿ ಶ್ರೀಮದ್ಬ್ರಾಹ್ಮಣತಂತ್ರಪಂಚಾವತಾರ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ
5. ವರಮಠದಲ್ಲಯಿರುವ ಶ್ರೀಹಯಗ್ರೀವದೇವರು ದೇಶಿಕರಸಂನಿಧಿಯಲ್ಲನಕಾನಿತ್ಯ
6. ಗಟ್ಟಿ ಆಗತ್ಯ ಬ್ರಾಹ್ಮಣಸಂಕರ್ಪಣೆದಿನವಂದಕ್ಕೆ ಒಲವತ್ತ ರಡುಜನಕ್ಕೆ ಶ್ರೀ
7. ಗಿರಿಮೇಲೆಸರಕಾರದ ಸತ್ಯದಿಂದಾಸಂದಜನಶಿಕ್ರಯದಮೇಲಿರಿಗೆವರುಷಗಕ್ಕೆ
8. ೧೪೧೯೯೪|| = ನಾನುರಹತ್ತೊಂಬತ್ತು ವರಹಾಪುನಾಲ್ಕು ಹಣಅಡುಬ್ಯಾಳಿಯಂ
9. ನ್ನು ಚಕ್ರದತನದೀಕಿನವಪಜಿನಲ್ಲ ಶ್ರೀಮಠಕ್ಕೆ ಸಲ್ಲುತ್ತಾಯಿದದಂನ್ನು ಮವಕುಪ್ಪ
10. ಮಾಡ್ಡಿಯುಲಿಗೆ ೪೧೯೯೪|| = ಯಂನ್ನು ತಾಲ್ಕು ಮಜಕುರಿನವಪಜಿನಲ್ಲ ಶ್ರೀಮಠ
11. ಕೈಕೊಡುವಂತೆ ಅಪ್ಪಣೆಕೊಟ್ಟು ಯಧೀತ್ತಯೀನಿರೂಪಾ ಸ್ತಳಕೆತಲಬಿದತಾರೀಣಿ
12. ನಾರಭ್ಯಾ ಸಾಲ್ಯಾನಾನಾಯೆರಡುಬಿಸ್ತಿನಮೇಲಿರಿಗೆ ಬಾರಮಾಹು ಜಿನ್ನಕೊಡತ್ಯದು
13. ೩೪|| ೧೧|| ಶ್ರೀಶ್ರೀರಪತಿಗಿರಿಮೇಲೆ ಬ್ರಾಹ್ಮಣಪದ್ಧತಿ ಸಧರಿಮಠದ ಮಾಂಪತ್ತು ಆಗತ್ಯಬ್ರಾ

14. ಹೃದಯಸಂಪರ್ಕಣೆ ಜನ ಗಂಗೆ ಸಾವಿರಕ್ಕೆ ಅವರಲವಾಜಮೇಮೇರಿಗೆ ಶ್ರೀಗಿ
15. ರಿ ಮೇರೆಸರಕಾರದ ಸತ್ತದಿಂದಾ ಅಪ್ಪಣೆಪ್ರಕಾರ ಕೊಡುತ್ತಿದ್ದ ಪದಾರ್ಥದ
16. ಕ್ರಯ ಸಹಯೋ ೩೪ ||೧|| ಮುಂಚು ನಾಲ್ಕು ವರಹಾಪು ಅರುಹಣಾಲಡ್ಡ
17. ವಂನ್ನು ಸತ್ತದಿಂದಾ ಕೊಡುವದ ಮಹಕುಘವಾಡ್ವಿತಾಲ್ಯ ಮಜಕುರಿಂದಾ
18. ಶ್ರೀ ಮಠಕ್ಕೆ ಪದರಿ ಐವಜುಕೊಡುವಂತೆ ಅಪ್ಪಣೆಕೊಟ್ಟು ಯಧೀತ್ತು ಯೀಬಗೆ ಐವಜು
19. ಬ್ರಹ್ಮೋತ್ಸವಕ್ಕೆ ಮುಂಚಿತವಾಗಿ ಬಜಿನ್ನ ಕಂಠೀರಾಯ ಯೀನಿರೂಪಾಸ್ತಳಕೆ
ಹಿಂದಾಗ
20. ಶಲಹಿದಮೇರೆಸಾಲಯಾನಾವಂದರಲು ಕೊಡತಕ್ಕದು
21. ೪೫೪೪೧ =
22. ಕಂಚೀರಾಯನಾನೂರು ಐವತ್ತು ನಾಲ್ಕು ವರಹಾಪುಹಣಬೇಳೆಯನ್ನು ನದಗ್ರಿ ಅಪ್ಪಣೆ
23. ಕೊಡ್ವಿರುವಮೇರಿಗೆ ಹಣವಿನಬಗ್ಗೆ ಶ್ರೀಮಠದ ಶ್ರೀಗಳ ವರಕಡೆಯಿಂದಾ ಶ್ರೀಮುಖತಂದೆ
24. ವರಜಂಮಿಗೆ ಹಣಾಕೊಟ್ಟು ನಂದದಕ್ಕೆ ರಶೀದಿ ತೆಗೆದುಕೊಳ್ಳುತ್ತಾ ಬರುವದು ಯೀಬಗ್ಗೆ
25. ಹರಸಾಲ ತಾಜಾನಂದರು ಪುಜೂರುವಮಾಡದೆ ನದರಿ ಅಪ್ಪಣೆ ಕೊಡ್ವಿರುವಮೇರಿಗೆ ನಡದು
26. ಕೊಳ್ಳುವದು ಯೀನಿರೂಪದನಕಲು ತಾಲ್ಯ ಮಜಕೂರು ಬಿರಿಸ್ತೆ ದಾರ ರೆಬಕ್ಕೆ ಬರಬಿ ಆನಲು
27. ನಿರೂಪಾ ಶ್ರೀಮಠಕ್ಕೆ ವಾಪ್ಪು ಕೊಡುವದು ತ್ತಾರೀ ಬೃಹಾನಿವಮಾಹಲಗಪ್ಪ ನನಗರಖಂನಿ
28. ಯ್ಸುವಿ ಖತ್ತ ಅಪ್ಪಾಜಿರಾವ ಮುನವಿ ಹಜುರು
(ಇಲ್ಲಿಂದ ಮುಂದೆ ಕೃಷ್ಣ ರಾಜವಡೆಯರ ಬರವಣಿಗೆ ಇದೆ.)
ಸಾಲ್ವಯಾನಾಕಂ
29. ಟರಾಯ ನಾನೂರು ಐವತ್ತನಾಲ್ಕು
30. ವರಹಾಲು ಹಣಾಬ್ಯಾಳಿ ಮೇರಿಗೆ ಕೊಡು
31. ತಾಬರುವದ್ದು ಶ್ರೀಕೃಷ್ಣ

Transliteration

(Śrī Châmarâja -vaḍera tanuja Kṛishṇarâjavarâderu in a seal.)

Kṛishṇarâja-vaḍayaravaruru.

1. Vikṛiti-sampvatsarada Bhâdrapada śudha 7 Budhavâradallu śrîmattu ||
|| Bettamangala Bu-
2. dikôte tâlku hâla aṁṭila Bachyârâya yista-kabâla amilarrige saha baraśi
kaḷuhida
3. nîrrûpâ adâgi śrî-Ttirapatigirri-mêle âgataka brâhmaṇa-saṁtarpane-bagye
tanakhe appane koṭa vivarâḷ
4. 419 4 10/16 śrî Ttirapatiyalli śrîmad Braṁha-tantra Ghaṇṭâvatâra-śrî
Parakâlasvâṁigala-
5. vara maṭṭadalli yirruva śrî Hayagrîvadêvaru Dêśikara saṁṇnidhiyalli sahâ
nitya-
6. gaṭṭe âgataka Brâhmaṇa-saṁtarpane dina vamdakke 62 aravatteraḍu
janakke śrî-
7. girri mêle sarakârada satradimḍa saṁda jinaśi krayada mērrige varrusha
1 kke
8. ga 419 4 || = nânûra hattombattu varahâvu nâḷku haṇa aḍu byâḷe-yam-

9. nnu chatrada tasadikina aivajinalli śrī maṭhakke salluttā yidadamnnu mavakuph
10. māḍsi yi bage 419⁴ 10/16 yaṇṇnu tālku majakurrina aivajinalli śrī maṭha-
11. kke koḍuvante appaṇe koṭṭu yidhittu yī nirūpa stalake talapida tārrikhi.
12. nārabhyā sāliyanā yeraḍu khistina mērrige bāramāheba- jinsa koḍatakadu
13. 34¹¹° śrī Ttirapatti-giri-mēle Brahmōtsavadalli sadari maṭhada mārriphattu āgataka Brā-
14. hmaṇa-samtarpaṇe jana 1000 sāviraḷke avval lavājame mērrige śrīgi-
15. rri mēle sarakārada satradimḍā appaṇe prakāra koḍuttidda padarthada
16. kraya saha yī 34¹¹° muvattu nālku varahāvu ārru haṇā aḍḍa—
17. vaṇṇnu satradimḍā koḍuvada mavakuph māḍsi tālku majakurrinimḍā
18. śrīmaṭhakke sadari aivaju koḍuvante appaṇe koṭṭu yidhittu yi bage aivaju
19. Brahmōtsavaḷke muṇchitavāgiba- jinsa kaṇṭirāyi yī nīrrūpa stalake

Back side

20. talapidamēle sāliyanā vaṇḍaralū koḍatakadū
21. 454¹ =
22. kaṇṭirāyi nānūrru aivattu nālku varahāvu haṇa bēleyaṇṇu sadarri appaṇe
23. koḍasiruva mērrige haṇavina bagye śrīmaṭhada śrīgaḷavara kaḍeyimḍā śrīmukha tanda-
24. vara jimnege haṇā koṭu samḍadakke raśīdi tegedukoḷuttā barruvadu yī-bagye
25. harasāla ttāja samṇadu vujūruva māḍade sadari appaṇe koḍsiruva mērrige naḍadu
26. koḷuvadu yī nirūpada nakalu tālku majakūru śirastēḍārara lekhaḷke baraśi asalu
27. nīrrūpa śrīmaṭhakke vāpsu koḍuvadu ttārikha 25 ne māhe Āgasṭ san 1830 ne
28. yisvi khatta Appājirāva munashi hajurru (After this in the hand-writing of the king) sāliyanā kaṇ-
29. ṭirāya nānūrru aivata nālku
30. varahāvu haṇā byāḷe mērrige koḍu-
31. tā baṭruvadu Śrīkrishṇa

Note.

This is a nirūp of Kṛṣṇarāja Vāḍeyar III and is addressed to Baḥyārāya, then Āmīl (head of the Taluk) of Bettamangala Budikoṭe (Bētamangala and Būdikoṭe are now in Bowringpet Taluk, Kolar District) and succeeding Āmīls.

The king is stated herein to have ordered a grant of 454 varahas, 1 haṇa and 1 bēḷe from the treasury of the above Taluk to the matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi situated at Tirupati for the feeding of Brahmans on the Tirupati hill (in North Arcot District) to the number of 62 every day in the presence of the gods Hayagrīva and Dēsīkar within the Matt and also for the feeding of 1000 Brahmans at the Matt on the Tirupati hill during the Brahmōtsava festival (car-festival). Previous to this, it is stated in the nirūp, a sum of 419 varahas, 4½ haṇas and 1 bēḷe was being paid to the Parakāla Matt at Tirupati from out of the funds of the chaultry of the King at Tirupati for the daily feeding of 62 Brahmans by the Matt at Tirupati. This payment of the sum from the Chaultry funds was now cancelled and in its place a sum of 419 varahas, 4 haṇas, 1 aḍḍa and 1 bēḷe was ordered to be paid in two equal instalments every year from the Būdikōṭe Taluk Treasury to the Matt for the above object.

Another sum of 34½ varahas 1½ haṇas which was being paid from the Chaultry at Tirupati for the special feeding of 1000 Brahmans at the time of the annual car-festival (Brahmōtsava) on the Tirupati hill under the management of the Parakāla Matt was now ordered to be paid to the Matt in full just before the car-festival from the Taluk Treasury at Būdikōṭe.

All together a sum of 454 varahas, 1 haṇa and 1 bēḷe was ordered to be paid by the taluk authorities of Būdikōṭe to the agents of the Parakāla Matt bringing the necessary letters of authority. The taluk authorities were ordered not to ask every year for fresh nirūp on the subject but were to carry out the instructions under this nirūp. A copy of the nirūp was ordered to be entered into the Sirastedar's registers and the original nirūp itself was directed to be handed over to the Matt.

The writer's name is given as Appāji Rāv, Munshi Hajur.

Below the above name is an order in the king's handwriting to the effect that payment should be made every year at the rate of 454 varahas, 1 haṇa and 1 bēḷe. Then comes the signature of the king as Śrīkrishṇa.

The usual seal of the king in Devanagari characters is found on the top of the sannad.

The date of the record is given as Vikṛiti sam. Bhādrapada śu 7 Budhavāra or 25th August 1830 A. D.

On a jewelled cradle in the Parakālasvāmi Matt at Mysore.

Kannada language and characters.

ಮೈಸೂರು ಕೃಷ್ಣವಿಳಾಸ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲಿರುವ ವಜ್ರದ ತೊಟ್ಟಿಲಿನ
ಮೇಲೆ ಕೆತ್ತಿರುವುದು. (ಕನ್ನಡಕ್ಷರ.)

ಪೂರ್ವಮುಖ

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಾಃ ೧೭೩೮ನೆ ಕಲ್ಯಾಣಾಃ ೪೬೧೭ನೆ ಸಂದವರ್ತಮಾನವಾದ
ಧಾತುನಾಮ ಸಂ| ಮಾರ್ಗಶಿರ ಬ ೧೦ ಸ್ಥಿರವಾರದಲ್ಲೂ ಶ್ರೀಮದ್ವೈಷ್ಣವತಂತ್ರ ಪಂಚಾವತಾರ ಪರಕಾಲ
ಸ್ವಾಮಿಗಳವರ ಮಠಕ್ಕೆ

ಉತ್ತರಮುಖ

2. ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರವರ ಡೋಲೋತ್ಸವದಬಗ್ಗೆ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜವರಮೇಶ್ವರ
ಪ್ರೌಢಪ್ರತಾಪಾ ಪ್ರತಿಮಾ ವಿರನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ

ಪಶ್ಚಿಮಮುಖ

3. ಯದುಕುಲ ಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಧಿಸಾರ್ಥ
ಗಂಡಭೇರುಂಡ ಧರಣೀ ವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ
ಶ್ರೀಜಾಮರಾ

ದಕ್ಷಿಣಮುಖ

4. ಜ ಮಹೀಪಾಲ ಧರ್ಮಪತ್ನಿ ಕೆಂಪನಂಜಮಾಂಬಾ ಗರ್ಭ ಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾನ
ಶ್ರೀ ಶ್ರೀ ಚಾಮುಂಡಾಂಬಾವರಪ್ರಸಾದೋದ (ದ್ವಿ) ವ ಶ್ರೀಕೃಷ್ಣರಾಜ ವಡಯರವರು ವಜ್ರ
ಸಿದ ನವ
5. ರತ್ನಮಯಡೋಳಿಕಾ||

Note.

This golden cradle set with rubies, sapphires and diamonds, etc., and used for rocking certain metallic images on festive occasions in the Parakālasvāmi Matt at Mysore has an inscription engraved on its four sides. The inscription is dated Kali 4917 and Śālivāhana year 1738 and Dhātu sam. Mārgasīra ba 10 Sthiravāra corresponding to 14th December 1816. It records the gift of the jewelled cradle for *ḍolōtsava* (rocking festival) of the gods Hayagrīva and Lakshminārāyaṇa to the matha of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi by the rājādhirāja rājaparamēśvara Kṛishṇarāja Vaḍeyar, son of Chāmarājamahipāla by his queen Kempananjamāmbā and born from the favour of the goddess Chāmuṇḍāmbā. This king is Kṛishṇarāja Vaḍeyar III of Mysore who has also made several other grants and gifts to the Parakālasvāmi Matt. The titles of the king are given in full.

On a golden oradle in the same Matt.

Kannada language and characters.

ಅದೇ ಮಠದಲ್ಲಿರುವ ಚಿನ್ನದ ತೊಟ್ಟಿಲ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀ ಹಯಗ್ರೀವಸಂ | ಗೆ. ಶ್ರೀ ಕೃಷ್ಣವಿರಾಸಂಡ ಅಂಮಂಜ ಯವರ | ಸೇವೆ |

Note.

This records the gift of the golden cradle to the above Matt by Krishnavilasada Ammanniyavar. The donor was a queen of Krishnaraja Vadeyar III and was named Lingajammani (See E. C. III, Mysore Taluk 2 of 1822 A.D.)

29

On the first gold cup in the same Matt at Mysore.

Kannada language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲರುವ ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಚಕ್ರ ವಡಗರೆ ನಾಮ ಶಂಬ.

1. ಶ್ರೀನಿವಾಸ ಬ್ರಂಹತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಸಂಸ್ಥೆಗೆ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಶ್ರೀಕೃಷ್ಣರಾಜ ವಡಯರವರ ಸೇವಾರ್ಥತುಲನ ೧೦೯೭

Note.

This records the gift of the above golden cup to the head of the Parakala Matt at Mysore named Srinivasa Brahmatantra Parakālasvāmi by Krishnaraja Vadeyar (III), king of Mysore. The weight is given as 109 varahas and 7 hāpas. No date is given. The above guru is said to have been pontif from about 1828 to 1852.

30

On a second golden cup in the same Matt.

Telugu characters and Kannada language.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲರುವ ಮತ್ತೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ.

ಚಕ್ರ ನಾಮ ಶಂಬ.

ತೆಲುಗಕ್ಷರ.

1. ಶ್ರೀ ಶ್ರೀಹಯಗ್ರೀವ ಸಂಸ್ಥೆಗೆ ಶ್ರೀ ಶ್ರೀಕೃಷ್ಣ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಸೇವೆ.
ತೂಲಿ ರೂ ೩೦ =

Note.

This records the gift of a golden cup weighing 30 rupees 10 annas for the service of the god Hayagriva in the Parakālasvāmi Matt at Mysore by Krishna Brahmatantra Parakālasvāmi, who was the head of the above matt from 1885 to 1911.

31

On a third golden cup in the same Matt.

Kannada language and characters.

ಅದೇ ಮಠದಲ್ಲರುವ ಇನ್ನೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲು.

ಚಕ್ರ ನಾಮ ಶಂಖ.

1. || ಶ್ರೀ ಶ್ರೀಕೃಷ್ಣ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸಾಮಿಗಳವರ ಸಂನಿಧಿಗೆ ಶಿಷ್ಯರಾದ ||ಕ||
ಕಾಂತಯ್ಯರಸಿನವರ ಮಾತೃ ಶ್ರೀಯವರು ತಮ್ಮ ಪತ್ನಿ ಪೂರಿ ಪಾದಪೂಜೆಯಲ್ಲಿ
ಸಮರ್ಪಿಸಿದ್ದು || ತು || ೩೯ = ||

Note.

This is a third golden cup in the same Parakālasvāmi Matt and weighs 39 tolas and 2½ annas. It was presented according to this inscription to the guru Kṛishṇa Brahmatantra Parakālasvāmi by his disciple who was the mother of Kāntarāja Arsu (Kāntaiyarasu) of Kalale on the occasion of her completing 60 years of age. Kāntarāja Arsu was the brother-in-law of Śrī Chāmarāja Vaḍeyar, king of Mysore (1881-1894) and later became Dewan of the State of Mysore. He belonged to the family of Kalale chiefs who were for some time the *dalavādyas* (generals) of Mysore. This gift is said to have been made in the year 1908 A.D.

32

On a fourth gold cup in the same Matt.

Telugu characters and Kannada language.

ಅದೇ ಮಠದಲ್ಲರುವ ಮತ್ತೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ.

ಚಕ್ರ ಶಂಖ ನಾಮ.

ತೆಲುಗಕ್ಷರ.

1. || ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸಾಮಿಗಳವರ ಸಂನಿಧಿಗೆ ಶಿಷ್ಯರಾದ ಕಾಂತಯ್ಯರಸಿನವರು ಮಾತೃ
ಶ್ರೀಯವರ ಪತ್ನಿಪೂರಿಯಲ್ಲಿ ಸಮರ್ಪಿಸಿದ್ದು || ತು || ೨೯ ||

Note.

This cup is stated to have been presented to the above guru Kṛishṇabrahmatantra Parakālasvāmi by his disciple Kāntaiyarasu (same as Kāntaiyarasu of the previous record) on the occasion of his mother's completing the age of 60. No date is given. The record is of the same date as the previous one. The weight of the cup is given as 29½ tolas.

On a fifth golden cup in the same matt.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲರುವ 5ನೆಯ ಚನ್ನದ ಬಟ್ಟಲಿನಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಚಕ್ರ

ನಾಮ

ಶಂಬ

ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಸಂನಿಧಿಗೆ ಚಕ್ರಾಂಕನ ಕಾಲದಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ
ಶ್ರೀ ವಾಣೀವಿರಾಸ ಶ್ರೀ ಮಹಾರಾಣಿಯವರಸೇವೆ—ತೂಕ ತು ೩೦

Note.

This records the gift of the above cup weighing 30 tolas to the guru Kṛṣṇa Brahmatantra Parakâlasvâmi by the queen of Mysore, Śrī Vāṇivilāsa śrī mahârâṇi (queen of Châmarâja Vāḍeyar) on the occasion of her getting *chakrâṅkana* (marking the arms with red-hot discus and conch as a symbol of devotion to the God Vishṇu).

No date is given. According to the Matt records the date of this is Vikari Jyêshṭha ba 5 equivalent to 28th June 1899.

On a silver tripod in the same matt.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲರುವ ಬೆಳ್ಳಿ ಮುಕ್ಕಾಲುಮಣಿಯಮೇಲೆ ಕೆತ್ತಿರುವುದು.

1. ಶ್ರೀ ಹಯ||ಸಂ||ಶ್ರೀಕೃಷ್ಣರಾಜವಡಯರವರಸೇವೆ||

Note.

This records the gift of the above silver tripod for the services of the god Hayagrîva in the Parakâlasvâmi Matt by Śrī Kṛṣṇarâja Vāḍeyar, (same as the king Kṛṣṇarâja Vāḍeyar III of Mysore).

No date is given.

On a jewelled śaṭṭhaḡôpa in the same matt.

Telugu characters and Kannaḍa language.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲರುವ ರತ್ನಮಯವಾದ ಶತಗೋಪದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

ತೆಲುಗುಕ್ಷರ.

1. ಶ್ರೀಮದ್ವಿಷ್ಣುವತಾರ ಪರಕಾಲಮಠಕ್ಕೆ|| ವ:ಹಿಶೂರ ಸಂಸ್ಥಾನ ಚಾಮರಾಜವಡಯರ ತನುಜ ಕೃಷ್ಣರಾಜ
ವಡಯರವರು ಸಮರ್ಪಿಸಿದ ರತ್ನಪಡಿ ಶತಗೋಪ ಶಕಾಬ್ದ ೧೭೩೮.

Note.

This records the gift of the above jewelled Śaṭhagōpa (which is shaped some what like a cap with the feet of Viṣṇu marked thereon) to the matt of Ghaṇṭāvatāra Parakālasvāmi by Kṛishṇarāja Vaḍeyar (III), son of Chāmarāja Vaḍeyar, king of Mahiśūra-samsthāna (Mysore State) in the Śaka year 1738 or 1816 A. D.

36

At the village Haḍajana, in Varuṇa Hobli, on a stone set up at the entrance of the Lakshmīkānta temple.

Size 1'—6" × 1'—8".

Kannada language and characters.

ಮೈಸೂರು ತಾಲೂಕು ವರುಣದ ಹೋಬಳಿ ಹಡಜನ ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದ
ಹೊರದಾಗಿಲ ಬಳಿ ನಟ್ಟಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1½'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರಷ ೧೩೦ ಸಂವತ್ಸರದ
2. ಜ್ಯೇಷ್ಠ ಬ ೧ ೮ | ಶ್ರೀಮತು ಮೈಸುನಾಡ ಹ
3. ಡದನದ ತಂಡೆಯರ ಕುಲದ ಬಂಮಯ್ಯನವರ ಸುಪುತ್ರ ಹಿ
4. ಯ ಮಾದಂಜನವರು ದೇವರಿಗೆ ಶ್ರೀಮದ್ರಾಯ ರಾಜಗುರು ಮಂಡರಾಚಾರ್ಯ
5. ನಕಲ ವಿದ್ವಜ್ಞನ ಚಕ್ರವರ್ತಿಗಳಮುಪ್ಪ ಸೈದ್ಧಾಂತಿ ದೇವರ ಪ್ರಿಯಗುಡ್ಡಿ ಕೇಶವ ದೇ
6. [ಎ] ಯರು ಆ ಕೇಶವ ದೇವಿಯರ ಅಕ್ಕ ಮಾರ ದೇವಿಯರು ಸ್ವರ್ಗಂಗ
7. ತ ರಾದರು | ಅವರ ನಿಶಿದಿಯಮಾಡಿಸಿ ಅನಿಶಿದಿಯ ಅರ್ಚನೆಗೆ ಬಿ
8. ಟ್ತಂತಹ ಕ್ಷೇತ್ರಬಸದಿಗೆ ಪೂರ್ವದಬುಳಗದ್ದೆಯಂ ತೆಂಕಣ ಒ
9. ತಿನ ಆಸರಿಸದಲು ಹತ್ತು ಬಂಡುಗ ಗದ್ದೆಯನು ಧಾರಾ ಪೂ
10. ವರ್ಕವಾಗಿ ನಡವ ಹಾಂಗೆ ಆ ಹಿರಿಯ ಮಾದಜ್ಜನವರು ಬಿಟ್ಟದತಿ, ||

Note.

This records the death of a Jaina lady named Māradēvi, elder sister (akka) of Kēśavadēvi disciple of rāyarājaguru, maṇḍalāchārya, emperor of all learned men (sakala-vidvaj-jana-chakravartti) Saiddhāntidēva. A nisidige (tomb-stone) is stated to have been set up for her by Hiriya Mādanna, son of Bammayya of Tanḍeyarakula of Haḍadana in Maisunād and for the worship of the nisidige, a wet land with the sowing capacity of ten khaṇḍugas to the south of the Jaina temple (basadi) in the village is said to have been granted by the same Hiriya Mādanna.

The date of the grant is not clear, the name of the cyclic year and the last figure of the Śaka year being lost. As it is, it gives the date as Ś 130. and the details of the week-day and tithi are given as Sunday, the 1st lunar day of the dark half of Jyēṣṭha. The Jaina guru referred to in the grant is named Saiddhānti-dēva. He is called rāya-rājaguru (royal preceptor) and maṇḍalāchārya (preceptor of the

kingdom) The year of the present record may be taken as about S' 1306 or 1384 A. D. and the whole date as equivalent to 5th June 1384 A. D. Sunday. It is possible to interpret that Kēsavadēvi also died at the same date.

Regarding the donor Hiriya Mādanna it is not known how he was connected with the lady in whose memory he built up a monument. Probably he was a relative of hers. Haḍadana is the same as the present village Haḍajana and Maisunāḍ is the district around Mysore.

The record contains no invocation and imprecation.

37

At the village Kumārabīḍu in the hobli of Ilvāla, on a slab lying in the field of Iranagere Subbanāyaka to the north.

Size 2'—6" × 2'.

Kannada language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಈರನಗೇರಿ ಸುಬ್ಬನಾಯಕನ
ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

1. ಶ್ರೀಮನ್ನುಮಹಾಪ್ರಧಾನಂ ಸರ್ವಾಧಿಕಾರಿದಂಡ
2. ನಾಕ ಬಿಟ್ಟುಯ ಗಾವುಂಡನುಂ ಬಂಗಾಯ ನಾಯಕನುಂ
3. ಕುಮಾರನ ಬೀಡಿನ ರೆಯ
4. ತೋಟವಂ ಜಯ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸುಧ ಅಷ್ಟಮಿ ಸೋ
5. ಮವಾರದಂದು ಗವುಂಡಗೆ ಕೊಡುಗೆಯುಂ ಮಾಡಿ
6. ಬಿಟ್ಟರು [ಇ] ದ ನ್ನಾವನೊಬ್ಬನು
7. ವಾರಣಾಸಿಯಲ ಕವಿರೆ
8. ಯಂ ಬ್ರಾಹ್ಮಣರುಂವಧಿಸಿದವಾಪಕೆಹೋಹರು ಮಂಗಳ
9. ಮಹಾಶ್ರೀಶ್ರೀ

Note.

This record is full of lacunae, the letters being much worn out and hence illegible.

It registers the grant of a garden as kodagi (rent-free land granted for services rendered) to a gaunḍa in the village Kumāranabīḍu or Kumārabīḍu.

The donors are named mahāpradhāna sarvādhikāri daṇḍānāyaka Biṭṭiya-gāvuṇḍa and Bangāyanāyaka. Biṭṭiya-gāvuṇḍa is probably the same as daṇḍānāyaka Biṭṭimayya (see the numbers 41 and 42). The date is given as Jaya sam. Kār. śu. 8 Sôṃavāra and no śaka year is found. From the reference to Biṭṭimayya, Jaya may be taken to stand for S' 1096 and the whole date may be taken as equivalent to 5th October 1174 which is a Saturday. But if we take the corresponding solar

month, the date becomes equivalent to 4th November 1174 a Monday. This is probably the date intended.

The usual imprecation is found at the end of the grant.

38

At the same village Kunârâbîḍu on an inscription slab set up in the koḍige field belonging to the Îsvara temple.

Size 5' x 2'—6" Kannaḍa language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡಿನ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ
ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' x 2½'

1. ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘರಾಂಧನಂ ಬೀಯಾ
2. ತ್ರೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ಸ್ವಸ್ತಿ ಸಮಧಿಗ ಪಶ್ಯಾ
3. ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣೋತ್ಪರಂ ಕುರೋತುಂಗಚೋಳ ಭುಜಬ
4. ಳ ವೀರಗಂಗ ಹೊದ್ವಳ ದೇವರು ಗಂಗವಾಡಿ ತೊಂಭತಲು
5. ಸಾ ರ ಮನೇಕ ಧತ್ತದಿ ತಳಕಾಡಲಿದ್ದು ಸುಖ ಸಂಕತಾವಿ
6. ನೋದದಿರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರೆ ಶಕವರ್ಶ ೧೦೪೪ ನೆ
7. ಯ ಪ್ಪವ ಸಂವತ್ಸರದ ಮಾರ್ಗಸಿರ ಸುಧ ೫ ಸೋಮವಾರ
8. ದಂದು ಮಹಾಪ್ರಧಾನ ಒಣ್ಣ ನಾಯಕ ಗಂಗಪಯ್ಯ
9. ಗಳು ತಮ್ಮ ಸೋವಣದಣ್ಣ ನಾಯಕಂಗೆ ಹಾದರಿವಾಗಿಲ
10. ಬೀಡಿನಲು ಪರೋಕ್ಷ ವಿನಯಕ್ಕೆ ಮಾಡಿಸಿದ ಬಸದಿಗೆ
11. ಬಿಟ್ಟದತ್ತಿ ಮೈಸೆನಾಡ ಚಂದವನ ಹಳ್ಳಿಯುಂ ಬೀಡಿಂದ
12. ಮೂಡಣ ಕಮ್ಮಾಡಿಯ ಕೆಡೆಯ ಗದ್ದೆ ೩೦ ಸಲಗೆಯುಂ
13. ಅಕೆಡೆಯಂಬಡಗಳು ಏರಿಯ ಬೆದ್ದರೆ ಬೀಲ ೨
14. ಅಕೆಡೆಯ ಹಡುವಣ ಕಟ್ಟದ ಕೆಳಗೆ ತೋಂಟ
15. ೫೦೦ ಗುಳಿಯುಂ ಬೀಡಿನ ೨ ಗಾಣದ ಎಣ್ಣೆಯುಂ
16. ಸೊಡರಿಂಗೆ ಸಲುವುದು || ಬಸದಿಗೆ ಬಿಟ್ಟ ಧರ್ಮಮ
17. ನೊಸದು ಕರಂ ಸಲಸುತಿದ್ದರ್ಗಕ್ಕುಂ ಪುಣ್ಯ ಅನವ
18. ಸದಿಕೆಡಿಸಿದ ಮರ್ಗಳು ಪನುವುಂ ಒತ್ತಾಹ್ತುಣ
19. ನ ಕೊಂಡವಧೆ ನಮನಿಸುಗು || ಸ್ವದತ್ತಂಪರ
20. ದತ್ತಂವಾಯೋಹರೇತಿ ವಸುಂಧರಾ ಪಷ್ಪಿರ್ಪರ್ಪನ
21. ಕನ್ಯಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ || ಶ್ರೀ

Transliteration.

1. śrīmat-parama-gambhīra-syādvādā-mōgha-lāṃchhanam jīyā-
2. t trailōkya-nāthasya śāśanam Jina-śāśanam svasti samadhiga [ta]-pancha-
3. mahā-śabda mahāṇṇaṇḍalēśvaram Kulōtumgachōḷa bhujaba-
4. ḷa Viraganga-Hoysaḷa-dēvaru Gangavāḍi tombhataru-

5. sāsiraman ēka-chhatrādi Talakāḍalirddu sukha-saṃkatā-vi-
6. nōdadiṃ rājyaṃ geyyuttam ire śakavarśa 1044 ne-
7. ya Plava-saṃvatsarada Mārggasirā sudha 5 Sōmavāra-
8. dandu mahāpradhāna daṇḍanāyaka Gangapayya-
9. gaḷu tamma Sōvana-daṇḍanāyakamge Hādarivāgila-
10. biḍinalu parōksha-vinayakke māḍisida basadige
11. biṭṭa datti Maisenāḍa Chandavanahaḷḷiyuṃ biḍimda
12. mūḍaṇa kammāḍiya keṛeya gadde 30 salageyuṃ
13. ā keṛeyiṃ baḍagalu ēriya beddale bēli 2
14. ā keṛeya haḍuvāṇa kaṭṭada keḷage tōṃṭa
15. 500 guḷiyuṃ biḍina 2 gāṇada eṇneyuṃ
16. soḍarimge saluvudu¹basadige biṭṭi-dharmmama-
17. n osadu karaṃ salisutirddargg akkuṃ puṇya asava-
18. sadi keḍisidavargaḷu pasuvuṃ brāmhāṇa-
19. na konda vadhe samanisugu²sva-daṭṭaṃ para-
20. dattaṃ vā yō harēti vasundharā shashtīr-vvarsha-sa-
21. hasrāṇi viśṭhāyāṃ jāyateḥ krimi

Translation.

Victorious is Jinaśāsana, which is the śāsana of the lord of the three worlds and is characterised by the highly profound syādvāda.

Be it well. While the obtainer of the five great sounds, mahāmaṇḍalēsvara, Kulōttungachōḷa bhujabala Vīraganga Hoysaḷadēva was ruling in peace and wisdom under one umbrella the Gangavāḍi 96000 at Talakāḍ:—

On Monday, 5th lunar day of the bright half of Mārgasira in the year Plava being the Śaka year 1044, mahāpradhāna daṇḍanāyaka Gangapayya made the following grant for the basadi at Hādarivāgilu erected by him in memory of his deceased younger brother? Sōvana-daṇḍanāyaka:—Chandavanahaḷḷi in Maisenāḍ, 30 salages of wet land of the tank Kammāḍiyakere to the east, 2 *belis* of dry land near the northern bund of the tank, 500 *guḷis* of garden land below the western embankment of the said tank,—also the oil in the two oil mills of Biḍu (Hādara-vāgilabiḍu) will be utilised for the lamps (of the temples).

To those who lovingly carry on this charity granted for the basadi will accrue merit. Those who out of dislike destroy this grant will be guilty of the slaying of cows and Brahmans. He who confiscates land given by himself or others will be born as a worm in ordure for sixty thousand years.

Note.

This record is of interest as it applies the title Kulōttungachōḷa Bhujabala Vīraganga Hoysaḷadēvaru to the Hoysala king Viśṇuvardhana who was the ruler-

of Talakâḍ at the time of the grant viz., Ś 1044. The kingdom of Talakâḍ was conquered by Vishṇuvardhana from Kulottungachôla, the Chôla king whose vice-roys previously ruled over it. The donor of the present grant mahâpradhâna daṇḍanâyaka Gangapayya is evidently the same as the famous general Gangarâja who subdued Talakâḍ under orders of the king Vishṇuvardhana (E. C. II, Śravaṇa-belagoḷa Inscriptions, Revised No. 368 and No. 388). He was a Jaina and is credited with the renovation of several Jaina bastis in Gangavâḍi. The present record tells us that he built and endowed a Jaina basti at Hâdaravâgilu in memory of his brother or dependant Sôvaṇa-daṇḍanâyaka.

The date of the grant is given as Ś 1044 Plava Mârgasira śu 5, Sô. and corresponds to November 16, 1121 taking Ś 1043 Plava as the year meant, but the week day is Wednesday and not Monday as stated in the grant.

39

On a viragal in the same field.

Kannada language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಈಶ್ವರದೇವರ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲ
ನಟ್ಟಿರುವ ವಿರಗಲ್ಲ.

ಮೊದಲನೆಯ ಪಟ್ಟಿಯಲ್ಲ.

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘರಾಂಧನಂ ಜೀಯಾತ್ಮೈಳೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ
ಜಿನಶಾಸನಂ ಜಯತಿ ಸ
2. ಕಳವಿದ್ಯಾ [ದೇವತಾರತ್ನಪೀಠಂ ಹೃದಯಮನುಪರೇಪಯಸ್ಯದೀರ್ಘಂನದೇವ] ಜಯತಿ ತದನು ಶಾಸ್ತ್ರಂ ತಸ್ಯ
ಯತ್ಸ [ವ್ಯಮಿಧ್ಯಾ]
3. ಸಮಯ [ತಿಮಿರಹಾರಿಜ್ಯೋತಿರೇಕಂ ನರಾಣಾಂ] ಸ್ಪಸ್ತಿ ನಮಧಿಕತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಿಳೇಶ್ವರಂ
ದ್ವಾರಾವತೀಪು
4. ಗವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ್ಯ ಚೂಡಾಮಣಿ ಮರೇರಾಜರಾಜ ಮಲಪರೊಳು
• ಗಂಡಾದ್ಯನೇಕ
5. ನಾಮಾವಳಿ ಸಮಾಳಂಕೃತರಪ್ಪ ಶ್ರೀಮತ್ತಿಧುಮಮಲ್ಲ ತಳಿಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ
ನೊಳಂಬವಾಡಿ ಬನವಸೆ (ಮುಂದೆ ಬರವಣಿಗೆಯಿಲ್ಲ).

Note.

This contains the usual verse in praise of Jina-śāśana (see the previous number) and also another stanza eulogising the Jaina sastras. The latter is however full of lacunæ [See Arsikere 1] The rest of the grant gives the usual titles of the Hoysala kings, obtainer of the five musical sounds, lord of the excellent city of Dvârāvati, sun in the firmament that is the Yādava race, crest-jewel of righteousness, lord over Male chiefs, conqueror of Malepas, tribhuvanamalla (conqueror of) Talakâḍu, Kongu, Nangali, Gangavâḍi, Nolambavâḍi and Banavase. The characters and the titles would indicate that the record belongs to the reign of the Hoysala king Vishṇuvardhana.

The record stops here abruptly and there is no further writing. The stone on which this is engraved is a viragal with the Jina figure, chauri-bearers and a devotee in the first panel and celestial beings with vimâna in the second panel. Remnants of five stone pillars are found near by which are believed to have belonged to a Jaina basti that is now lost.

40

At the same village, on a 1st viragal to the south of the Iṣvara temple.

Size 2'—6" × 2'

Kannada language and characters.

ಅದೇ ಕುಮಾರಬೀಡು ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ
1ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

1ನೆ ಅಡ್ಡ ಪಟ್ಟಿ (ಎಡಭಾಗದಲ್ಲ ಸ್ವಲ್ಪ ಒಡದಿದೆ.)

1. [ಸ್ವಸ್ತಿ ಶ್ರೀಮ] ನೃಹಾಮಂಡಳೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾಡು ಕೊಂಗು ನಂ
2. [ಗಲ] ನೊಣಂಬವಾಡಿ ಹಾನುಂಗಲು ಗೊಂಡ ಧುಜಬಳ ವಿರಗಂಗ ಹೊಯ್ಯಳ
3. [ಶ್ರೀವೀರ] ನಾರಸಿಂಹ ದೇವರು [ದೋರನಮುದ್ರದ] ನೆರೆವೀಡಿನಲು ಪುಥುವಿರಾಜ್ಯಂ
ಗೆ[ಯು]
4. [ತ್ರ] ಮಿರೆ ಶಕವಾಪ್ಪ[೧೧೪೫] ನೆಯ ಸುಭಾನುಸಂವತ್ಸರದ
5. ಅದಿವಾರದಂದು ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ ಪ್ರಚಂಡ ದಂಡ ನಾಯ [ಕ]

2ನೆ ಅಡ್ಡ ಪಟ್ಟಿ.

6. ಬಾಹತ್ತರ ನಿಯೋಗಾಧಿಪತಿ ಪರಮವಿಶ್ವಾಸಿಬಿಲವೊಳದಣ್ಣಾಯಕರ ಬವಣಿಯ
7. ಲು ಕೊಮಾರನ ಬೀಡಿನ ಕೊಟ್ಟಿಗೆಯ ಮಾರೆಯನಾಯಕನಮಗ ದೇವಯಯ
8. ನಾಯಕನು ಬಯನಾಡ ಬವರದಲು ಕಾದಿ ಹಲರಂ ಕೊಂದುನುರೋಕಕ್ಕೆ ಸಂದ ವೀ
9. ರಗಲ್ಲನು ಯೇತನ ಒಡಪುಟ್ಟ ಕಳವೈ ಪರೋಕ್ಷವಿನಯಮಂಮಾಡಿ ಕಲ್ಲಂ ನಿಲಿಸಿದಳು.

Note.

This viragal describes the exploits and death of a warrior named Dēpayayanāyaka, son of Koṭṭigeya Māranāyaka of the village Komāranabīḍu in the battle of Bayanāḍ during the invasion? (Bavanē) of the mahāprachanḍa daṇḍanāyaka, chief of bahattara-niyōga, parama-viśvāsi, Bilavoḷa-daṇṇāyaka in the reign of the Hoysaḷa king Nārasimha II.

It is dated Ś 1145 Svabhānu corresponding to 1223. The names of the lunar month and tithi are lost.

The sister (oḍavuṭṭi) of the deceased warrior named Kaḷavve is stated to have set up the viragal in his memory.

41

On a second vīraḡal at the same place.

Size 2'—6" × 2'—0".

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'.

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನ ಹಾಮಂಡಳೇಶ್ವರತಳಿಕಾಡು ಕೊಂಗು ನಂಗಲಗಂಗ
2. ವಾಡಿಬನವಸೆ ಹಾನುಂಗಲು ವೀರಪ್ರತಾನ ಹೊಯ್ಸ
3. ೪ ಶ್ರೀನಾರಸಿಂಹ ದೇವರು ದೋರಸಮುದ್ರ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂರಾ
4. ಜ್ಯಂಗೈಯುತ್ತಮಿರಲು || ಸಕವರಿಪ ೧೦೮೯ ನೆಯ ಸರ್ವಜಿತು ಸಂವತ್ಸರದಲು ಶ್ರೀಮ

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

5. ನೃಹಾ ಪ್ರಧಾನಂ ಸರ್ವಾಧಿಕಾರಿದ್ವಂದನಾಯಕ ಬಿಟ್ಟಿಮಯ್ಯಗರು
6.
7. ಕಪ್ಪಾಪ್ತನಾದರೆ ಆತನ ತಮ್ಮ ಹಲಗಯ ಮಯ್ಯನ ವೀರ

Note.

This vīraḡal record belongs to the reign of the Hoysala king Narasimha I and is dated Ś 1089 Sarvajit corresponding to 1167 A. D. Mahāpradhāna Sarvādhikāri Bittimayya, his minister is also referred to. The record is full of lacunae and mentions the death of some warrior in a battle and the setting up of the vīraḡal in his memory by his younger brother Halagaya and his brother-in-law (mayduna)

.

42

At the same village Kumārabīḡu, on a slab north of the Ísvara temple.

Size 3' × 1'—6"

Kannada language and characters.

ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರಕ್ಕೆ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1½'

1. ಸ್ವಸ್ತಿ ಶ್ರೀವ:ನ್ನ ಹಾಮಂಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಿಕಾ
2. ಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೋಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಂಗಲ್ಲು
3. ಬೆಳ್ಳಲಂಗೊಂಡ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ವೀರಬಲ್ಲಾಳದೇವರು ಪ್ರಿಥಿ [ವಿ] ರಾಜ್ಯಂ
4. ಗೆಯ್ಯುತ್ತಮಿರೆ ಸಕ ವರಿಪ ದಂಡನಾಯಕಬಿಟ್ಟಿಮಯ್ಯಂಗರ ಸಂ
5. ನ್ನಧಾನದಲು ಹಡದನದಮಂಡಳಿಕ ಮರಿವಿಸೆಯ ಕೇಸಿದೇವ
6. ಹೆಣರದಬೂತಗಾಡ ಬೆನಗನಹಳ್ಳಿಯ ಹರದಗಾಂಡ ಒಜುಕೋಡಿನ ಸೆ
7. ಟ್ಲಿಗಾಂಡ ಒಜಮಂಗಲದ ಬೊಪ್ಪಗಾಂಡ ಮೈಸೂರಹೊಯ್ಸಳಗಾಂಡ ಕುಂಬಗಾಂಡ ಹು

8. ತೂರ ಪುಣ್ಯಗಾಂಡಕಿಡೆಯಗಾಂಡ ನೊಕ್ಕಿಯರ ಬುಟಯಾಂಡಕಿಂತರೆಗಾಂಡ ಸ್ವಾಮಿ
9. ಗಾಂಡ ದೇವಗಂಬಳೆಯ ಹೊಯ್ಸಳಗಾಂಡಕೀತಗಾಂಡ ಪುರದ ಬೊಪ್ಪನೆಟ್ಟಿ ಮೈ
10. ಸುನಾಡ ನಮಸ್ತ ಪ್ರಭುಗಾಂಡುಗಳು ಕುವಾರವಬ್ಬಡಿನ ಶ್ರೀದಂದೇಸ್ವರ ದೇವರಿಗೆ
11. ಪೂರ್ವಮರಿಯಾದೆಯುಂ ನಡವದೇವದಾನ ಕೆಂಗೂರು ಮಾರವಾಗಲಕ್ಕೆ ಹ
12. ದಿಕೆ ನುಬಳ ಉಳುವರಿ ಆ ಮದುವಣ ಮರ ಮೆಲಕ್ಕೆ ಮಬರಾಳದೇವನಾಣಿ
13. ಕಾಹುಚಂದ್ರಾಕ್ಷ್ಮತಾರಂಬರಂ ಧರ್ಮಮಂಪ್ರತಿಪಾಲಿಸಿ ನಡಸಿ
14. ದವರಿಗೆ ಆಯುಂ ಶ್ರೀಯುಂಯಕ್ಕ ಯೀಧರ್ಮ ವ ಕೆಡಿಸಿದವ
15. ವರು ಗಂಗೆಯ ತಡಿಯಲು ನಾಯರಕವಿಲೆಯುಂ ನಾಯರಬ್ಬಾ
16. ಹೈಣರುಮಂ ಎಕ್ಕೋಟಿ ತಪೋಧನರುಮಂ ಕೊಂದದೋಷವಕ್ಕ ಪಂಚಮ
17. ಹಾಪಾತಕಂ ನಾರುಗು

Note.

This belongs to the reign of the Hoysala king Ballāla II and records the remission of certain taxes on the *dēvadāna* lands (lands given for temples) granted previously for the god Beimbésvara of the village Kumāranabīḍu. The grant is said to have been made in the presence of the officer Daṇḍanāyaka Biṭṭimayya. This officer is also referred to in a record of a neighbouring village Hemmanahalli dated Ś 1097 and is styled as mahāpradhāna sarvādhikāri (E. C. III, Mysore Taluk 8—See also E. C. IV, Yelandur 44 and Chāmarājnagar 98, for Biṭṭimayya called also Biṭṭiyanna).

The donors in the present record are certain Prabhu-gaṇḍus of Maisunād named Kēsīdēva of Marivise, maṇḍalika of Haḍadana, Būtagaṇḍa of Heṇara, Haradagaṇḍa of Benaganahalli, Settigaṇḍa of Oḷekōḍu, Boppagaṇḍa of Ōjamangala, Hoysalagaṇḍa of Maisūr, Kumbagaṇḍa also of Maisūr, Hulla-gaṇḍa and Kereyagaṇḍa of Huttūr, Biṭiyāṇḍe and Kentalegaṇḍa and Sāmigaṇḍa of Nokkiyūr, Hoysalagaṇḍa and Kētagaṇḍa of Dēmagamballi and Boppasetṭi of Pura. Of these Maisur is the modern Mysore city and the rest of the villages are situated near Mysore. Some of these donors are also named in the above record referred to (Mysore 8).

The remission granted consisted of the following taxes of the village Kengūru, Māravangala:—*hadike*, *sambaḷa*, *uḷuvāri* (plough-tax?), *maduvāṇa* (marriage tax) *mara* (tree tax), *melakke* (sluice tax?). The donors swear by the king Ballāla to remit the taxes. The usual imprecation for those who transgress the order is given at the end.

The titles given for the king Ballāla are: mahāmaṇḍalésvara, tribhuvana-malla, conqueror of Talakāḍu, Kongu, Nangali, Gangavāḍi, Nonambavāḍi, Banavase, Hānungal and Belvala. He is called Pratāpa Hoysala Viraballāḷadēva. No date is given, but the reference to Biṭṭimayya-daṇḍāyaka for whom the date Ś 1097 is found in another grant indicates that the present record also belongs to about the same date *viz.*, 1175 A. D. and the king named in this epigraph is evidently Ballāla II.

Nanjaṅgud Taluk.

At the village Elachigere in the hobli of Nanjaṅgud, on a slab to the north-east.

Size 3'—6" × 3'—6"

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಎಲಚಿಗೇ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಮಾದಿನಾಯಕನ

ಹೊಲದಲ್ಲ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 3½'

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತ ಶ್ರೀಮನ್ನಹಾಮ
2. ಣ್ಣಿರೇಸ್ವರ ತ್ರಿಧಿವನಮಲ್ಲತಳಿಕಾ
3. ದು ಗೊಣ್ಣು ಧುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣು
4. ವರ್ಧನ ಶ್ರೀನಾರಸಿಂಘ ದೇವರು
5. ಸಕವರ್ಷ ೧೧೪೪ನೆಯ ಚಿತ್ರಭಾನು
6. ಸಂವತ್ಸರದ ಧಾದ್ಯಪದ ಸುದ್ದ ಬಿದಿ
7. ಗೆ ಬುಧವಾರ ಕಾರನಾಡ ಎಲಚಿಗೆ
8. ಜಯ ಎನಗರ ಬಿಟು ಗಾವುಣ್ಣನ ಮಗ
9. ಚನ್ನಗಾವುಣ್ಣ ಚನ್ನಗಾವುಣ್ಣನಮಗ
10. ವೀರಗಾವುಣ್ಣ ದೇಗುಲವ ನೆತ್ತಿಸಿದಂ
11. ಇಲ್ಲಿಯ ಸ್ಥಾನಪತಿ ಚಾಕತಮ್ಮಡಿಯ ಮಗಂ
12. ಹರದತಮ್ಮಡಿದಮ್ಮಡಿಯ ಮಗಂ ಚಾ
13. ಕತಮಡಿಗೆ ವೀರಗಾವುಣ್ಣನು ಇಸರ
14. ಗಾವುಣ್ಣನು ಬಿಟ್ಟಮಣ್ಣು ಸಾಯರದ ಅ
15. ಯ್ಯೂರು || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತ ವನು
16. ನ್ನರಾ ಪಪ್ಪಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾ
17. ಯತೆ ಕ್ರಿಮಿ ||

Note.

This record belongs to the reign of the Hoysala king Nārasingadēvaru (or Narasimha II) and is dated Ś 1144 Chitrabhānu Bhādrapada śu 2, Budhavāra corresponding to 10th August 1222 A.D., a Wednesday.

It registers the construction of a temple (of Śiva) by Vīragāvuṇḍa son of Chandagavuṇḍa who was the son of Enagara Biṭiyagāvuṇḍa, of the village Elachigere in Kāranāḍ and the grant of 1500 *manṇus* of land for the temple by Vīragāvuṇḍa and Īsaragāvuṇḍa into the hands of the trustee Chākatammaḍi, son of Haradatammaḍi, who was the son of Chākatammaḍi.

The usual imprecation occurs at the end of the grant.

Enagar which seems to be the name of a family or community is referred to in an inscription of Nanjaṅgud Taluk (E. C. III, Nanjaṅgud 134 of Ś 943).

At the village Tagaḍūr in the hobli of Bilgere, on a slab lying in the road near the Mūlathānēśvara temple.

Size 2' × 1'

Kannaḍa language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಗೆರೆ ಹೋಬಳಿ ತಗಡೂರು ಗ್ರಾಮದ ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಎದುರು ಮೊಹರಿಯ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

- | | |
|----------------------------|-------------------------|
| 1. [ಕೊಂ] ಡ ಕುನ್ದಾನ್ವಯ | 5. [ಷಿ] ನಿ ಯತ್ತಗಡೂ |
| 2. [ಮೂ] ಲ ಸಂಘ ನಾಗನ್ನಿ | 6. . . ಯಲ್ಲಕ್ಕನಿಯ |
| 3. [ಅನ್] ನ್ನ ಭಟ್ಟಾರಕ ಶಿಷ್ಯ | 7. [ರ್ನ] ನ್ಯನನಂಗಿಯ್ದನುರ |
| 4. ನ್ನಿ ಭಟ್ಟಾರಕರಶಿ | 8. [ರೋಕಕ್ಕೆ] ಸನ್ನರ |

Note.

This records the death of a Jaina female ascetic named : . . Yillekantiyar by the rite of sanyasana. She is said to have been a disciple of Nandibhaṭṭāraka who was a disciple of Nāganandi-Anantabhaṭṭāraka, a Jaina guru who belonged to Koṇḍakunda lineage and Mūla-sangha. No date is given. At the beginning of each line a few letters are lost due to the inscription slab being broken.

The characters seem to belong to the 14th century.

At the same village Tagaḍūr, on a stone set up near the southern entrance of Ankanāthēśvara temple (Nanjangud Taluk, 120 revised).

Size 2' × 1'

Kannaḍa language and characters.

ಅದೇ ತಗಡೂರು ಗ್ರಾಮದ ಅಂಕನಾಥೇಶ್ವರ, ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ಬಾಗಿಲಿನಬಳಿ
ನಟ್ಟಿರುವ ಕಲ್ಲು (ನಂಜನಗೂಡು, 120ನೆಯ ಶಾಸನದ ತಿದ್ದುಪಡಿ).

ಪ್ರಮಾಣ 2' × 1'

- | | |
|------------------|-----------------|
| 1. ಶಕವರುಷ ೧೧ | 8. ಕುಟಗವುಂಡನ |
| 2. ೧೦ನೆಯಕ್ಕಿಲಕ | 9. ನೂ ಮೊಗೂರವ |
| 3. ಸಂವತ್ಸರದ ಚೈ | 10. ರು ಕೊಂಮರುರಗ |
| 4. ತ್ರ ಸು ೫ ವ ತಗ | 11. ವುಂಡೆಯ ಮು |
| 5. ಡೂರಕೊಂಮೆ | 12. ಬೃವಾದ ನಮ |
| 6. ಯುರ ಮಾದಗ | 13. ಸ್ತ ಕೊಂಮೆಯ |
| 7. ವುಂಡನ ಮಗ | 14. ರು ಕೂಡಿ ಹಿ |

15. ಯಹೊಲದಲಿ
16. ಸಮುದಿ
17. ಕವಾಗಿನೆ
18. ತ್ತರುಗೊ

19. ಡಗೇರಿ
20. ಟ್ತಮಣ್ಣು
21. ಜಿಂ

Note.

This contains the revised version of the inscription No. 120 of Nanjangud Taluk, published in E. C. Vol. III.

It records the grant of some land, 300 *mannus* in extent forming part of a field called Hiriya-hola in the village Tagadûr as *nettaru-godage* (rent-free land bestowed for the services of a warrior) to Kubagavunḍa, son of Mâdagavunḍa belonging to the family or community of Kommeyar by all the Kommeyar of Mōgûr (same as the present village Mōgûr in T.-Narsipur Taluk) assembled together.

There seems to be a mistake in regard to the donee, the word Kubagavunḍananu being used probably for the dative form Kubagavunḍanige in line 8.

The date of the record is given as S' 1110 Kilaka sam. Chaitra śu 5 Vaddavāra and corresponds to Saturday the 5th March 1188 A. D.

46

At the same village Tagadûr, on a stone lying near the Gaṇapati temple.

Size 4' × 1'—6"

Kannada language and characters.

ಅದೇ ತಗಡೂರಿನಲ್ಲಿ ರಾಮಚಂದ್ರರಾಯರು ಕಟ್ಟಿಸಿದ ಗಣಪತಿ ದೇವಸ್ಥಾನದ ಬಳಿಯಲ್ಲಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1½'

ಮೇಲ್ಕಾಣ ತುಂಡಾಗಿದೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯ
2. ದಯವಹಶಾಲಿಯವಾಹ
3. ನ ಶಕವರುಷ ೧೪೭೫ ನಂದ
4. ವರ್ತಮಾನ ಶೋಭಕೃತ್ಸಂವತ್ಸರ ನಿ
5. ಜಶ್ವಾಣ ಶು ೧೦೦೦ ಶ್ರೀಮನ್ಮ
6. ಹಾ ಮಂಡರೇಶ್ವರ ಶ್ರೀ ವೀರದೇವರಾ
7. ಜ ಪೊಡೆಯರು ತಗಡೂರ ಗ್ರಾಮದ
8. ಕರೆಯ ನಂಜಯದೇವರಿಗೆ ಕೊಟ್ಟ
9. ಉಂಬಳಿಯ ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂ

10. ತಂದರೆ ತಗಡೂರಸ್ಥಳದ ಕಿಮಿಹಳಿ
11. ಯ ಗ್ರಾಮವನೂ ನಿನಗೆ ಉಂಬಳಿ
12. ಯಾಗಿ ಕೊಟ್ಟವಾಗಿ ಯೀಗ್ರಾಮದ ಅ
13. ಪ್ಪ ಭೋಗತೇಜಸ್ವಾಮ್ಯಗಳನು
14. ಅಚಂದ್ರಾಕ್ಷ ಸ್ವಾಮಿಯಾಗಿ ನ
15. ವರಮಾನ್ಯ ಶ್ರೋತುಃಸ್ಮೃತಿಯಾಗಿ ಅನುಧವಿ
16. ವಿಸಿಕೊಂಡು ಬರುವಿ ಎಂದು ಕೊಟ್ಟ
17. ಶಿರಾಶಾಸನ ಶ್ರೀಶೋಮೇಶ್ವರ

Note.

This grant records the gift of the village Kimihalli in Tagadûr-sthala by the chief mahāmaṇḍalēsvara Vira Dēvarāja Voḍeyar to Kereya Nanjayadēvar who was

probably a Virāṣaiva priest for his maintenance (umbāḷi). The grant was made free of taxes and as *śrotravṛiti*. The date of the grant is given as Ś 1465 Śōbhakṛit sam. Nija Śrāvaṇa śu, 10 and corresponds to 9th August 1543. The grant ends with the signature of the chief Śrī Śōmēśvara.

47

At the village Tagaḍūr in the hobli of Bilgere, on the 1st pillar in the nava-ranga maṇṭapa of the Lakshmīkānta temple.

Tamil and Grantha characters.

Tamil language.

Transliteration..

- | | |
|---------------------------|--------------------------------------|
| 1. svasti śrī Tagaḍūr śrī | 5. Periya Kavila[n]dai A- |
| 2. Lakshumi Nārāya- | 6. mattar Māragāmuṇḍa- |
| 3. ṇaṭ Perumāḷ-ti- | 7. n magan Śeṭṭagāmuṇḍa- |
| 4. ru-maṇṭapattukku p | 8. n śeyvitta kambam ga ¹ |

Translation.

Be it well. For the holy maṇṭapa of the god Lakshmī-Nārāyaṇa Perumāḷ of Tagaḍūr, Śeṭṭagāvuṇḍan, son of Amattar Māragāvuṇḍan of Periya Kavilandai got the pillar constructed : (at a cost of) 1 gadyāṇa.

Note.

This records the setting up of the above pillar by a person named Śeṭṭagāvuṇḍan at a cost of a gadyāṇa. Periya Kavilandai is the same as the present Doḍḍa Kavilande village. No date is given. The characters seem to belong to the 15th century.

48

On a 2nd pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

- | | |
|-----------------------|-----------------------|
| 1. svasti śrī Tagaḍūr | 6. Māragāmuṇḍan-magan |
| 2. śrī Lakshuminârâ- | 7. Sambuva-gāmuṇḍan |
| 3. yaṇa-pperumāḷ- | 8. śeyvitta kambam |
| 4. tiru-maṇṭapattu- | 9. pon ¹¹ |
| 5. kku Perḡavaram | |

Translation.

Be it well. For the holy maṇṭapa of the god Lakshmi-Nārāyaṇa of Tagaḍūr, Pergavarai Māragāmuṇḍa's son Sambuvagāmuṇḍan set up the pillar : pon 1

Note.

This records the setting up of another pillar in the same maṇṭapa by another person named Māragāmuṇḍa together with Śambuva-gāmuṇḍa for 1 pon.

49

On a 3rd pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

- | | |
|-------------------------|-------------------------|
| 1. svasti śrī Tagaḍuri- | 5. [Tiruvi] śeyūr Kaḍai |
| 2. l śrī Lakshmi Nāra- | 6. tai śeyvitta |
| 3. yaṇa-pperumāḷ- | 7. kambam ga |
| 4. tirumaṇṭapattukku | |

Translation.

Be it well. For the holy maṇṭapa of the god Lakshminārāyaṇapperumāḷ of Tagaḍūr, Kaḍai tai of [Tiruvi] śeyūr set up the pillar : ga

Note.

This also records the setting up of a pillar in the same maṇṭapa by a third person named above for 1 gadyāṇa.

50

On 4th pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

- | | |
|-----------------------|---------------------|
| 1. svasti śrī Tagaḍūr | 5. ku Kārāyappaḷ |
| 2. śrī Lakshminārāya- | 6. ḷi Śingan Manna- |
| 3. ṇa-perumāḷ-ti- | 7. n śeyvitta kam- |
| 4. ru-maṇṭapattu- | 8. baṇ ga ! |

Translation.

Be it well. For the holy maṇṭapa of the god Lakshminārāyaṇa, Kārāyappaḷi Śingan Mannan got the pillar made : l ga

Note.

This also records the setting up of a pillar in the same maṇṭapa by a fourth person named above at the cost of one gadyāṇa.

51

On a fragmentary stone on the bund of the Kōmmekere tank
at the same village Tagadūr.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಗರೆ ಹೋಬಳಿ ತಗಡೂರು ಗ್ರಾಮದ ಬಳಿಯಿರುವ ಕೊಂಮೆಕೆರೆಯ
ಏರಿಯಮೇಲೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

- | | |
|---------------------|-------------------|
| 1. ಶ್ರೀಮತ್ಪ್ರತಾ | 2. ಂ ದ್ರಾದಿ |
| 2. ವೀರ ಬಲ್ಲಾಳ ದೇವರ | 3. ಲುವುದು ಗು |
| 3. ತ್ರಿರೆ ಶಕ ಮರುಷ ೧ | 4. ಐ ನುತ್ತಡಂಹ |
| 4. ತ್ವರದ ಮುನಾಬ ಸು | 5. ಧರ್ಮವ ನಾವನೊಬ್ಬ |
| 5. [ತಗ] ಡೂರ ಶೃಧುಗವು | 6. ತಡಿಯಲ ಕವಿರೆ |
| ಹಿಂಭಾಗ | 7. ಪೃಣರನುಂ ಕೊಂಡ |
| 1. ಕಳು ಮಕ್ಕ | |

Note.

This inscription is very fragmentary as the inscription stone is broken and a portion of it is lost. It belongs to the reign of the Hoysala king Vīra Ballāḍadēvar and records some grant by the prabhu-gavunḍas of Tagadūr. An imprecation is contained against those who violate it.

The characters seem to be of the 13th century and the king referred to in the grant is probably Ballāḍa II.

52

Krishnarājanagar (or Yedatore) Taluk.

At the village Degganahalli in the hobli of Tippūr, on a stone standing near
the Basavēśvara temple.

Size 5' × 2'—6"

Kannada language and characters.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ತಿಪ್ಪುರಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ದೆಗ್ಗನಹಳ್ಳಿ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹಿಂದೆ
ನಿಂತಿರುವ ಶಿಲಾ ಶಾಸನ.

ಪ್ರಮಾಣ 5' × 2½'.

- | | |
|---------------------------------|---------------------------------------|
| 1. ಶ್ರೀಮತುಸ್ರತಾಪಚಕ್ರವರ್ತಿ ವಿ | 3. ಐ ದೇವರಸರು ದೋರನಮುದ್ರ [ದ] ಲೂ ಪ |
| 2. ಪುಷ್ಪವರ್ಧನಕೊಯ್ಯಳ ವೀರ ನಾರಸಿಂಗ | 4. ಛೀರಾಜ್ಯಂಗೇಯ್ಯತ್ತವಿರೆ ಶಕವರ್ಷ ೧೧೮೧ನೆ |

- | | |
|-----------------------------------|-----------------------------|
| 5. ಯ ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ | 9. ಹೆಚ್ಚಿಯಾಗಿ ಧಾರಾಪೂರ್ವಕಂ |
| 6. ಮಾಘ ಬ ೧೪ ಬ್ರಹ್ಮವೃತ್ತಿಪಾರ | 10. ಮಾಡಿಕೊಟ್ಟರು ಆ ಹಳ [ಸಿದಾ] |
| 7. ದೆಂದು ಎಬ್ಬಿಯಲ ಮಹಾಜನಂಗಳಿಗೆ | 11. ಯಗ ೪೦ನೂ |
| 8. ಗೆಗ್ಗನ ಹಾಳನೂ ಪ್ರವಿಷ್ಟವಾಗಿ ಕಾಲು | 12. ರ್ಲಾ |

Transliteration.

1. śrīmatu pratāpachakravartti Vi-
2. śhṇuvarddhana-hoysaḷa Vīra-nārasīnga-
3. ṇa-dēvarasaru Dōrasamudra [da] lū pri-
4. thvī-rājyaṃ geyvuttavire śaka varsha 1181 ne-
5. ya Kālayukta-saṃvatsarada
6. Māgha ba 14 Brihaspativāra-
7. dandu Nibbayala mahājananṅalige-
8. Gegganahālanū pravishṭavāgi kālu-
9. haḷḷiyāgi dhārā-pūrvvakam
10. māḍikoṭṭaru ā haḷi [sidā]
11. ya ga 40 nū
12. ḷḷa

Translation.

While the illustrious pratāpa-chakravartti Viśhṇuvarddhana Hoysaḷa Vīra Nārasīngaṇa-dēvarasar was ruling the earth at Dōrasamudra:—

On Thursday, 14th lunar day of the dark half of Māgha in the year Kālayukta, Śaka year 1181, the village Gegganahāḷ was granted as a hamlet (kāluhaḷḷi) with pouring of water to the mahājanas of Nibbayal. The sidāya of the village amounting to 40 gadyāṇas

Note.

This records the gift of a village Gegganahāḷ (now called Degganahaḷḷi), a hamlet of Nibbayal to the mahājanas of Nibbayal. The *siddhāya* (fixed income) of the village seems to have been remitted. The last two lines are quite worn out and cannot be made out.

The donor is not named. Probably the king himself seems to have been the donor. The date of the grant corresponds to Thursday, 23rd January 1259 A. D. and the king in whose reign the grant was made is evidently Narasimha III.

No invocation or imprecation is contained in the record.

At T.-Narasipur in T.-Narasipur hobli, a sannad of Krishṇarāja Voḍeyar III, received from the Taluk Kacheri.

Kannada language and characters.

೩. ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕಡೇರಿಯಿಂದ ಬಂದ ನನ್ನದು.

ಮೇರೆ 'ನಿಜಪೂರ್ಣ ಸುಖ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ನೈಸಿಂಹ' ಎಂಬ ಅಂಕಿತದ ನಾಗರಾಕ್ಷರದ ಅರಗಿನ ಮೊಹರೆ.

1. ಶ್ರೀ ಮತ್ತು ಪೂರ್ಣೈಯನವರು ಸೋಸರೆ ಅಮಲ
2. ದಾರ ವೆಂಕಟರಮಣೈಯಗೆ ಅಶೀರ್ವಾದ ಅದಾಗಿ ಕಳುಯಿಸ್ತ
3. ಅರ್ಜಿಯಿಂದಾ ವಿವರ ಯಾವತ್ತು ಶ್ರುತವಾಯಿತ್ತು ತಲಕಾ
4. ಡು | ತಲಕಾಡಿನಲ ವೆಂಕಟ್ರಾಮ ಶಾಸ್ತ್ರಿಗಳುಗೆ ಯಿದದಕೆ
5. ಯಿದ ಹಾಗೆ ನಾಲ್ಕು ತಡವೆ ಪ್ರವರ್ತಿಅಗಿತಿರಿ ಹೋ
6. ದದ್ರಿಂದ ಅವರ ಕುಟುಂಬ ನಹಗಮನ ಮಾಡಬೇಕೆಂ
7. ಬದಾಗಿ ಯಾರು ಹೇಳಿದಾಗ್ಯು ಕೆಳದೆ ಮುಷಕರ
8. ಮಾಡಿಕೊಂಡು ಅಪ್ಪಣೆ ಕೊಡ್ತಿದೇಕೆಂಬದಾಗಿ ಯಿ
9. ದಾರೆಂಬ ವಿವರಗಳಾಗಿ ಬರದು ಸರಿಯಪ್ಪೆ
10. ಅಬಗೈ ಅವರು ದೊಡ ಬ್ರಾಹ್ಮರು ಅವರಯಿ
11. ದದುಕ್ಕೆಯೀಕೆ ಈ ಮೇರೆಗೆ ಮಾಡಬಾರದು
12. ಬೇಡವೆಂಬದಾಗಿ ಹೇಳಿದರೆ ಕೇಳದ ಮೇರೆ
13. ಅಕೆ ಹೇಳಿದ ಮೇರೆಗೆ ನಡದು ಕೊಳುವಂತ
14. ಅಪ್ಪಣೆ ಕೊಟ್ಟುಬಿಡುವದು | ರಕ್ತಾಕ್ಷನಂವ
15. ತ್ವರದ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ರುಬು ಶ್ರೀ

ನನ್ನದಿನ ಕೊನೆಯಲ್ಲರುವ ಅಡ್ಡ ಪದ್ಯಗಳಲ್ಲ ಬರೆದಿರುವದು.

ಮೈವಸ್ತಗಿ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ನಾಗಮನ ಮಾಡುವ

ಹೆಂಗಸಿಗೆ ಅಪ್ಪಣೆ

Transliteration.

wax seal.

Nijapūrṇa sukha śrī
Lakshminṛisinhā

1. śrinattu Pūṇaiyanavaru Sōsale Amala-
2. dāra Venkaṭaramaṇaiyage āśtrvāda adāgi kaḷuyisda
3. arjiyimindā vivara yāvattu śrutavāyittu Talakā-
4. ḍu | Talakāḍinali Venkaṭrāma śāstrigaḷuge yidadaḷake
5. yida hāge nālku taḍave pravarti āgi-tīri hō
6. dadriṇḍa avara kutumba sahaḡamaṇa māḍa-
bēkem-
7. badāgi yāru hēḷidāgyu kēḷade mushakara-
8. māḷikonḍu appaṇe koḍsi bēkembadāgi yi-
9. dāreṇba vivaraḡaḷāgi baradu sariyaśḷṭe
10. ā bagye avaru doḍabrāṇiharu avaru yi-

11. dadukke yike î-mêrege maḍabāradu
12. bēḍavemḇadāgi hēḷidare kēḷada mēle
13. āke hēḷida mērege naḍadu koḷuvante
14. appaṇe koṭṭu biḍuvadu¹Raktākshi-saṇva-
15. tsarada Pāḷguṇa ba 6 lu ruju Śrī

At the end of the sannad

(cross lines)

paivastigi Pāḷguṇa ba 9 lu sāgamana māḍuva hemgasige appaṇe

Translation.

śrīmat (auspicious) Pūrṇaiya :—blessings to Venkaṭaramaṇaiya, amaladār of Sósale :—

All the details in your petition have been heard. You have written to me about the death of Venkaṭarāmaśāstri at Talakāḍ suddenly after four motions. You also state therein that on his death, his wife has obstinately determined to undergo *sahagamana* without listening to any advice to the contrary and is asking for permission for the same.

With regard to this, (it has to be observed that) he is a great Brahman and seeing the condition of his life she should not have done so but as although she is advised not to undergo *sahagamana* she does not listen to it, orders may be given to carry out her wishes.

The 6th day of the dark half of Phāḷguṇa in the year Raktākshi—signature : Śrī.

(At the end of the sannad)

Permission for a woman for *sahagamana* : 9th lunar day of the dark half of Phāḷguṇa.

Note.

This records the grant of permission by the Dewan Pūrṇaiya for *sahagamana* (sati) of a Brahman woman at Talakāḍ. It was issued on Raktākshi Phāl. ba. 9 and as the only Raktākshi during the administration of Mysore by Pūrṇaiya coincided with A. D. 1804 the date may be taken as equivalent to March 24, 1805 A. D.

The sannad contains at the top a seal with the legend Nija-Pūrṇasukha Śrī Lakṣmīnrisimha in Nāgari characters and the short signature 'Śrī' at the end. Both the above seal and signature are common in documents issued by Pūrṇaiya.

It is seen that Sati was a voluntary act and the woman who chose immolation by fire on the death of her husband did so in spite of advice to contrary by kindly relatives and that the permission of the king or his chief officer in charge of the administration was necessary for *sahagamana*. It is also necessary to note that according to smritis Brahman women are forbidden to

perform *sati* after the cremation of the dead bodies of their husbands. In this case it is difficult to say whether the orders of the Dewan for *sahagamana* of the lady could have been received before the cremation of her husband.

54

At Tirumakûḍlu in the hobli of T.-Narsipur, on the *balipīṭha* in the temple of Agastyēśvara.

Tamil and Grantha characters.

Tamil language.

Transliteration.

West face—1. svasti śrī Tiruv Agattīśvaramuḍaiyār

South face—2. Jayaśśāmantar Gangamaṇḍalapillaiyā-

East face—3. na Vira Narasiṃhapillai-dannāyakkar

North face—4. śeyvitta balipīṭham śivam astu

Translation.

Be it well. Jayaśśāmantar Gangamaṇḍala-pillaiyār *alias* Vira Narasimhapillai-dannāyakkar got this *balipīṭham* constructed for the god (?) Tiruvagattīśvaramuḍaiyār. Good fortune.

Note.

This records the construction of the *balipīṭham* (stone pedestal on which boiled rice, etc., are offered every day in temples) in the Agastyēśvara temple at Tirumakûḍlu by the person abovenamed. No date is given and no ruler is named. The characters seem to belong to 13th century and the next record shows that it may be assigned to the reign of the Hoysala king Narasimha (III).

55

At the same village Tirumakûḍlu, on the pedestal of the sacred bull in the same temple of Agastyēśvara.

Tamil and Grantha characters.

Transliteration.

1. svasti śrī Vira Nārasimhadēvan prithivirājyaṃ paṇṇi yarulāṇiṅka Tiruvagattīśvaram-uḍaiyār Jayaśśāmantam Gangamaṇḍalapillaiyāna Vira Narasimhapillai-dannā—

2. yakkar śeyvitta Vṛishabhadēvaruṇ Vṛishabhadēvar-maṇṭapamum.

Translation.

Be it well. While the illustrious Vīra Nārasimhadēva was ruling the earth, Jayassāmantan Gangamāṇḍalapillai *alias* Vīra Narasimhapillai daṇṇāyakkar got the Bull-god (Vṛishabha-dēvar) and the mantapa of the Bull-god made.

Note.

This records the setting up of the Bull-god and the construction of the mantapa therefor by Vīra Narasimhapillai-daṇṇāyakkar, referred to in the previous grant during the reign of Vīra-Nārasimhadēva. The characters seem to belong to the end of 13th or beginning of the 14th century and the king to whose reign this record belongs is probably the Hoysala king Narasimha III.

56

At the same village Tirumakūḍlu, on a brass tub in the Agastyaśvara temple.

Kannada language and characters.

ಅದೇ ತಿರುಮಕೂಡಲು ಅಗಸ್ತ್ಯೇಶ್ವರಸ್ವಾಮಿಯ ದೇವಸ್ಥಾನದ ಹಿತ್ತಾಳೆ
ಕೊಪ್ಪರಿಗೆ ಮೇಲೆ.

1. ಶ್ರೀ ಸಾಂಬಶಿವಾ
2. ತಿರುಮಕೂಡಲು, ಶ್ರೀಅಗಸ್ತ್ಯೇಶ್ವರಸ್ವಾಮಿ ಸಂಸ್ಥೆಗೆ ಹಂಪೆ ಅರಸನವರ ಧರ್ಮ ಪತ್ನಿಯರಾದ
ದೇವೀರಂಮಣಿಯವರ ಶೇವಾರ್ಥ ವಸಂತೋತ್ಸವಕ್ಕೆ |

Note.

This records the gift of the above vessel for keeping coloured water for the Vasantōtsava festival by Dēvirammanni, lawful wife of Hampe Arasu.

The characters are of the 19th century.

57

At Mūgūr in the hobli of Mūgūr, on the pedestal of the Pārśvanāthasvāmi image in the Pārśvanātha Basti.

Kannada language and characters.

ಟಿ. ನರಶೇಖರರ ತಾಲ್ಲೂಕು ಮೂಗೂರ ಹೋಬಳಿ ಮೂಗೂರು ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯಲ್ಲಿ
ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿ ಕೆಳಗಡೆ ಬರೆದಿರುವುದು.

1. ಮೂಲ ಸಂಘ ದೇವಿಗಣ ಪುಸ್ತಕಗಟ್ಟೆ ಕೊಂಡ ಕುಂದಾನ್ವಯ ಇಂಗಣೇಶ್ವರ ಸಂಪ್ರದ
ಶ್ರೀಧಾಮ ಶಿಕ್ಷಿಪಂ
2. ಡಿ.ತ ದೇವರ ಶಿಷ್ಯರಪ್ಪ ಕಾನ ನಂದಿ ದೇವರ ಗುಡ್ಡುಗಳಪ್ಪ ಮೂಗೂರ ನಮಸ್ತ
3. ಗಾವುಂಡುಗಳು ಕೊಡೆಯರ ಬಸದಿಮಜೀನ್ಮೋದ್ಧರಣವಮ್ಮಾ
4. ಡಿ ಪ್ಪಿಸಿದರು
ಮಂಗಳಮಹಾಶ್ರೀ

Note.

This record has several lacunae in lines 2-4 owing to the letters being worn out. It is stated in this epigraph that all the gāvundus of Mûgûr being disciples of a Jaina guru Kāna . . nandi who was a disciple of Bhānukīrtipāṇḍita of Mûla-sangha, Dēsi-gaṇa, Pustaka-gachchha, Koṇḍakundānvaya and Ingaṇēśvara-sangha, renovated a Jaina basti in Mûgûr named Koḍeyara-basadi and set up the god (Pārśvanātha apparently) therein.

No date is given. The characters seem to belong to the 13th century A. D.

58

At the same village Mûgûr, on the pedestal of the Âdinātha image in the Âdinātha-basti.

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಗ್ರಾಮದ ಅದಿನಾಥ ಬಸ್ತಿಯ ಅದಿನಾಥಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ
ಬರೆದಿರುವುದು.

1. ಶ್ರೀಮೂಲ ಸಂಘ ದೇಸಿಯ ಗಣಪುನ
2. ಕ ಗಚ್ಚ ಕೊಂಡಕುಂದಾನ್ವಯಕ ಹಗಣು
3. ಯ ತೀರ್ಥದ ಪ್ರತಿಬದ್ಧದ ಧರತ ಪಂಡಿತರಿಗೆ
4. ಜಕ್ಕಿಯದ್ದೆಯ ಮಗಳು

Note.

The last line of this record is mostly worn out and hence the inscription is incomplete.

It seems to record the construction of the above Âdinātha-basti by a woman (name lost) who was the daughter of Jakkiyabbe for the Jaina guru Bharatapāṇḍita in Ka . hagerēyatīrtha belonging to Mûla-sangha, Dēsiya-gaṇa, Pustaka-gachchha and Koṇḍakundānvaya.

No date is given. The characters seem to belong to the 13th century A. D.

59

On a slab lying near Mûgûruhallā near Mûgûr.

Size 5' × 1½'

Kannada language and characters.

ೞ. ನರಶೀಪುರದ ತಾಲ್ಲೂಕು ಮೂಗೂರು ಹೋಬಳಿ ಮೂಗೂರು ಹಳ್ಳದ ಬಳಿ
ಹಾಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 1½'

- | | |
|------------------------------|----------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಸಕ ವರುಷ ೧೨೮೮ | 3. ಶ್ರೀಮನು ಮಹಾವಂದನೇನೈರ ಅಂ |
| 2. ಪರಾಧವಸಂ \| ಫಾಲ್ಗುನ ಬ ೧೦ | 4. ರಾಯ ವಿನಾಡ ಬಾಸೆಗೆ ತಪ್ಪುವ |

5. ರಾಯರಗಂಡ ಶ್ರೀವೀರರು
6. ಕಂಣವೊಡೆಯರು ಪ್ರಿಥ್ವಿರಾ
7. ಜ್ಯಂಗಮ್ಪುತ್ತಿರಲು ಶ್ರೀ

8. ಮಹಾಪ್ರಧಾನಂ ಬಸವ
9. ದಂಣಾಯ್ಕರ ಅಧಿಕಾರಿ ರಾಘವ
10. ದೇವರಸರು
(ಮುಂದಕ್ಕೆ ಚೆನ್ನಾಗಿ ಕಾಣುವುದಿಲ್ಲ)

Note.

This inscription is very incomplete, the lines below 10 being much worn out and illegible. It belongs to the reign of the Vijayanagar king Bukkanṇodeyar (Bukka I) who is given the titles of mahāmaṇḍalêśvara, champion over enemy kings, punisher of kings who break their word and seems to record an act of charity by Rāghavadēvarasa, officer under the mahāpradhāna Basava-damṇāyaka. Basavayya-damṇāyaka was a Brahman minister of Bukka I (See E. C. IV, Chamarajanagar, 113).

The date is given as Ś 1288 Parābhava sam. Phālguna ba. 10 and corresponds to 24th February 1367 A. D.

60

On a viragal near the 7th mile in the road from Mûgûr to Santemarahalli.

Size 3'—6" × 2'—6"

Kannada language and characters.

೩. ನರಶೀಪುರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಮೂಗೂರು ಅಡ್ಡಹಳ್ಳದ ಬಳಿ ಸಂತೆಮರಹಳ್ಳಿಗೆ
ಹೋಗುವ ರಸ್ತೆಯಲ್ಲಿ 7ನೆಯ ಮೈಲಿ ಅದ ಮೇಲೆ ಮೊದಲನೆಯ ಪರ್ಲಾಂಗ್
ಕಲ್ಲಿಗೆ ಮಧ್ಯೆದಾರಿಯಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'.

1. ಶ್ರೀಮತು ಹಿರಿಯನಾಡಮಹಾಪ್ರಭು ಮೂಗೂರ ಮಾದಣ್ಣನವ
2. ರ ಮಗ ಮಾದಪ್ಪನೂ ತಲೆ ಮಲೆಗೆ ಹೋಗುತ್ತಿದ್ದಲ್ಲಿ ಹಂದಿಗನಹಳ್ಳಿಯ ಪುಟ್ಟದ್ವಲ್ಲ
3. ಕಳರು ನಾಲ್ವತ್ತು ವತ್ತು ಅಳುಬಂದು ತಾಗಿದ್ದಲ್ಲಿ ತನ್ನೊಡೆಯನ
4. ಗಿ ಹಗ . ಕೂಡ ಕಾದಿ ಯಬ್ಬರು ಕಳ್ಳರನು ಕೆಡಹಿತಂ
5. ನೊಡೆಯನ ಪ್ರಾಣವನು ಕಾದುತಾನು ಹಡೆದ ವೀರಸ್ವರ್ಗ್ಗ

Transliteration.

1. śrīmatu Hiriyanaḍa mahāprabhu Mûgûra Mādaṇṇanava-
2. ra maga Mādappannû Talemalege hōguttiddalli Handiganahalliya ghaṭṭa-
- dalli
3. kaḷaru nālvattu vattu ālu bandu taḡiddalli taṇṇodeyana
4. gi haga . . kûḍe kâdi yibbaru kaḷḷaranu keḍahi tam-
5. nodeyana prāṇavanu kaḍu tânu haḍeda vīrasvargga

Translation.

While Mādappa, son of Mādaṇṇa of Mūgūr, mahāprabhu of Hiriyanāḍ was going to Talemale and forty thieves came and fell upon him in the hilly slopes of Handiganahalli he fought on behalf of his master, killed two thieves and protecting his master's life attained *virasvarga*.

Note.

This records the exploits and death of a person (whose name is lost) in meeting bravely an attack by forty robbers on his master, Mādappa, while he was on a journey to Talemale.

No date is given. The characters seem to belong to the 14th century. Mādaṇṇa of Mūgūr, father of Mādappa, is described as the mahāprabhu of Hiriyanāḍ. Hiriyanāḍ is the district round Mūgūr and part of Padināḍ as stated in several inscriptions (E. C. III, T.-Narsipur 78, E. C. IV Chamarajanagar 203, etc.)

61

On a slab lying below a tamarind tree in the backyard of the residence of Gaṅgādharaśvāmi belonging to the matt of Volāgere in the hobli of Mūgūr.

Size 2' × 1'-6"

Kannada language and characters.

೟. ನರಶೀಘರದ ತಾಲ್ಲೂಕು ಮೂಗೂರು ಹೋಬಳಿ ವೋಲಗೆರೆ ಮಠದ ಗಂಗಾಧರಸ್ವಾಮಿಗಳ
ಹಿತ್ತಲಲ್ಲಿ ಹುಣಸೆ ಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1½'

- | | |
|-----------------------------|---------------------------|
| 1. ಸುಕ್ಲ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ | 4. ಕವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊ |
| 2. ಬ ೧೦೮೦ ವಿನಯವನವರು ಸೇನಬೋ | 5. ಟ್ ಕೊಡಗೆ |
| 3. ವ ಅಳಗಂಣಿಗೆ ದಾನ ಧಾರಾಪೂರ್ವ | |

Note.

This records the gift of some land as *koḷage* (rent-free land granted for the livelihood of a person who has rendered some service) free of taxes to Sēnabōva Aḷagaṇṇa by Sinanapa on the 10th lunar day of the dark half of Bhādrapada in the year Śukla.

The date is not given in Śaka era. The only elements of dating given are the cyclic year Śukla and the tithi 10th lunar day of the dark half of Bhādrapada.

The characters seem to belong to the 17th century.

The present record is an instance of the grant of lands rent-free for the services of the village accountants (Sēnabōva).

62

At the village Vâṭālu in the hobli of Mûgûr, on a pillar
in the temple of Durgamma.

Kannaḍa language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ವಾಟಾಳು ಗ್ರಾಮದ ದುರ್ಗಮ್ಮನ ಗುಡಿಯ ರಂಗ
ಮಂಟಪದ ಕಂಬದಲ್ಲ.

- | | |
|----------------------|-----------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಒಟೆಹ | 3. ದಂಪಣ್ಣಿತರುಗೆ |
| 2. ಕನ್ನನಮತಿ ಕೊತ್ತ | 4. ಯಿಸಿದ ದೇವಾಲ |

Note.

This records the construction of the above temple by Kottadampanḍita, sthānapati (officer in charge of temples) of the village Oṭehālu.

The characters belong to the 14th century.

63

At the same village, on a slab lying in a field opposite to the above temple.

Size 1'-6" × 1'.

Kannaḍa language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ದುರ್ಗಮ್ಮನ ಗುಡಿಯ ಎದುರಲ್ಲಿರುವ ಮೆಂಟಪನುಬ್ಬರಾಜೇ
ಅರಸಿನ ಹೊಂದ ತೆವರಿನಲ್ಲ ಬಿದ್ದಿರುವ ಕಲ್ಲ.

ಪ್ರಮಾಣ 1½' × 1'.

- | | |
|---------------------|-----------------------|
| 1. ಏನೋದದಿಂ | 6. ಡ ವಾಟಹಳ ಬುತಿ |
| 2. ವರಿಷ ೧೧೧೮ ನೆಯ | 7. ಕಾಟನಾಂಕವಾಳರಕುಲ |
| 3. ವತ್ಸರದ ಜೇಷ್ಠ ಸುಧ | 8. ದ ಬಾವಾಡಾರಿ |
| 4. ೭ ಸೋಮವಾ | 9. ನಾಡಿನ ಸೀಮಾನಂ [ಬಂಧ] |
| 5. ರಡಲು ಹಿರಿಯನಾ | 10. ರೋಕ ಪ್ರಾಪ್ತನಾದ |

Note.

This is a vīragal record describing the death of a person named Bāvāchari belonging to the family of Butikāra Sāṅkapāla of the village Vāṭahālu situated in Hiriyanaḍu in a dispute regarding the boundaries of the naḍḍ (district). The date is given as Ś 1118 Jyēshṭha śu 7 Monday and is equivalent to Monday the 6th May 1196 A. D. Some letters are lost at the end of a few lines as a side of the inscription slab is broken. The top is also lost.

64

At the same village Vâṭalu, on a slab set up in the field of Mahâdêvappa.

Size 2' x 1'-3".

Kannada language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ಮಹಾದೇವಪ್ಪನ ಹೊಲದ ಮಧ್ಯದಲ್ಲ ನಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1½'

- | | |
|---------------------------|------------------------|
| 1. ಒಟೆಹಾಳ ಮೂಟು ಭಾ | 5. ಗವುಡು ಗೊಡಗೆ ಬ ೬ |
| 2. ಗೆಯ ಗವುಡುಗಳಿಗೆ ಯ ? | 6. ಗದ್ದೆಯಿನ್ವಾಮ್ಯವನಾರು |
| 3. ಜಕ್ಕಂಣ್ಣ ನಾಯ್ಕರ ಸೇನದೊವ | 7. ಅಳಿಹಿದರು ಕಪಿರೆಯ |
| 4. ಕೇಶವನಾಥ ಅರ್ಸರು ಕೊಟ್ಟ | 8. ಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋಪರು |

Note.

This records the grant of a wet-land as *gavuḍu-godage* (rent-free land granted for the livelihood of village headmen) made to the gaudas of the three shares (*bhage*) of the village Oṭehâlu. The land granted is said to have a sowing capacity of 6 khaṇḍugas. The donor is named as Kêṣavanâtha-Ârasaru, sênabôva under Jakkanna-nâyaka. An imprecation is given that those who violate the above grant will incur the sin of killing brown coloured cows.

No date is given. The characters seem to be of the 15th century.

This is an instance of grants of land to *gaudas* or village headmen.

65

At the same village Vâṭâl, on fragments of stones lying together in front of the Kannamîna shrine.

Kannada language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ಕನ್ನಮ್ಮನ ಗುಡಿಯ ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳಲ್ಲಿ.

- | | |
|----------------------------------|----------------------|
| 1ನೆಯ ತುಂಡು | 8. ಆಣೆಯ ನಿಲಿಸಿದ |
| 1. ಯುತ್ತುಮಿ | 9. ನತ್ತು ನಿವರೋಕ ಪ್ರಾ |
| 2ನೆಯ ತುಂಡು | 10. ಪ್ರ ನಾಗಗೌಡ |
| 1. ಸು | 4ನೆಯ ತುಂಡು |
| 2. ಪುತ್ರ | 11. ಸುಗತೇಷು ೧೧೨೧ |
| 3. ದಸೀಮಾ | 5ನೆಯ ತುಂಡು |
| 4. ಲು ಗೌಡಿ | 12. ದೊರಜೀ |
| 5. ಯಡಿ | 13. ಯರವೆ |
| 6. ಮೀಣು ಕಲ್ಲ ನಡುವಡೆಬಡಪತ್ರ ಬಡುಗಕೆ | 14. ಣ್ಣಿರು |
| 3ನೆಯ ತುಂಡು | 15. ದೊರಜ್ಜೆ |
| 7. ದಿಯ ಗೌಡನ | |

Note.

These fragmentary inscriptions seem to refer to a single viragal record, the slab being broken and some pieces of it being lost. A gauḍa (village headman) named Nāgagaḍa is stated to have fought bravely in a boundary dispute and attained the region of Śiva (died). The name of a female named Dorabbe, wife of Dōrajīya, is next given. It is probable that she might have set up the viragal. The date is given as Ś 1121 (or 1199 A. D.).

66

At the village Pura a hamlet of Vāṭālu, on a slab set up in the field of Yajamāna Basappa.

Size 3' × 1'

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ವಾಟಾಳು ದಾಖಲೆ ಪುರದ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಯಜಮಾನ
ಬಸವ್ವನ ಹೊಲದಲ್ಲ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ ಚಂದ್ರ ಲಂಗ.

ಪ್ರಮಾಣ 3' × 1'

1. ಬರಸಂವತ್ಸರ
2. ದ ವೈಸಾಖ ಶು ೫
3. ಲಮೇರಾಯದ

4. ಅಧಿಕಾರಿಗಳು ಪು
5. ರದ ಬಸವ

Note.

This gives the name of Basavapa of Pura, officer (adhikârigaḷu) of *mēḷāya* (surcharges or special taxes) and the date 5th lunar day of the bright half of Vaiśākha in the year Khara. The record stops at the name of Basavapa in line 5. Apparently the record denotes the grant of some land to the above officer Basavapa for his maintenance.

No date is given. The characters belong to the 17th century.

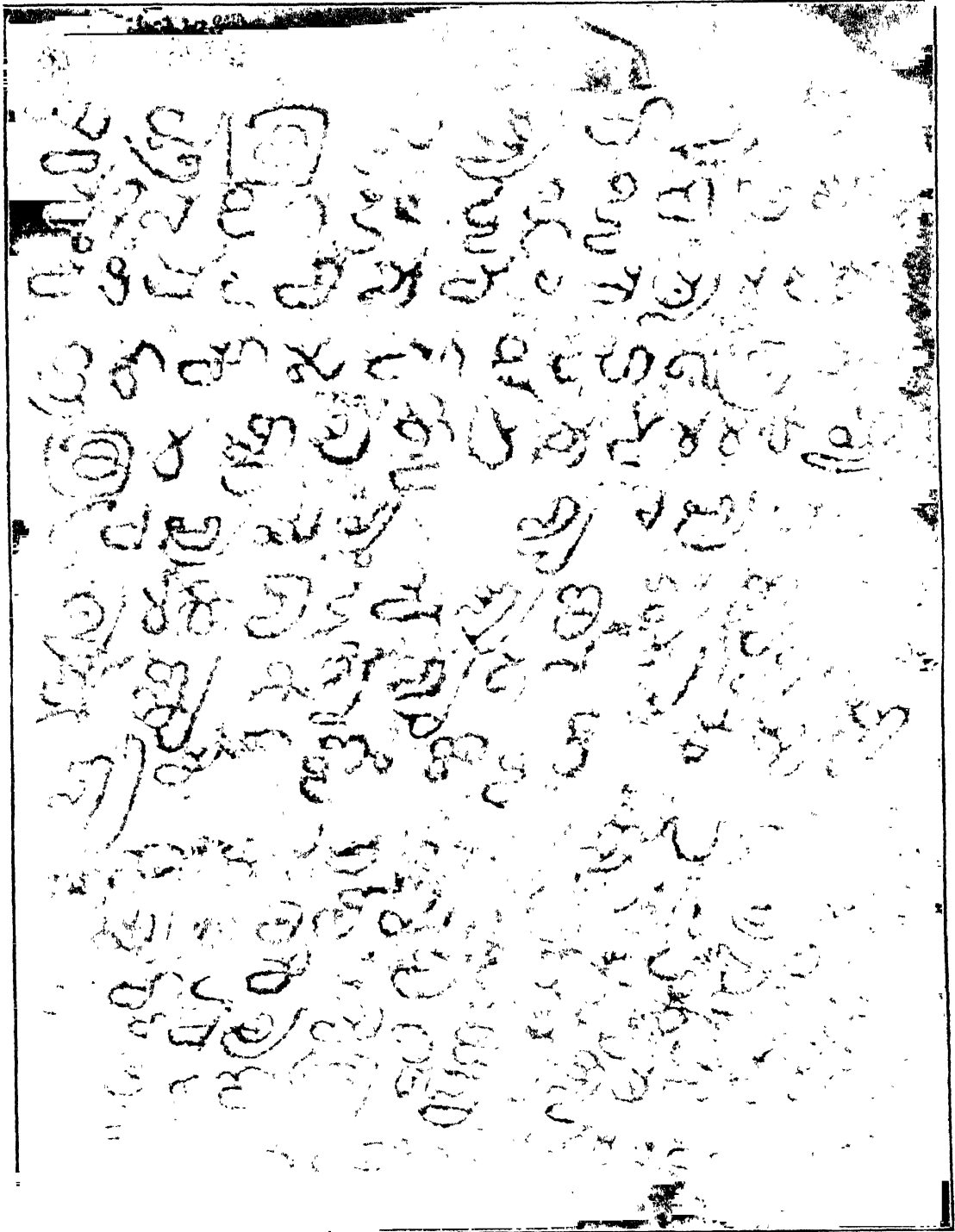
67

At the village Basavanahalli in the hobli of Bannūr, on a slab standing in the land of Kempegauḍa to the east. [Plate XXXV.]

Size 6' × 3'-6"

Kannada language and characters.

BASAVANAHALLI STONE INSCRIPTION OR THE GANGA KING
SATYAVAKYA PERMANADI.



ಪ್ರಮಾಣ 6 ' × 3½'

ಹಳಗನ್ನಡ ಲಿಪಿ ಮತ್ತು ಛಾಪೆ.

ಬನ್ನೂರು ಹೋಬಳಿ ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದೊಗ್ಗನ ಕೆಂಪೇಗೌಡನ
ಹೊಲದ ತೆಪರಿನಲ್ಲ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- | | |
|---------------------------------------|---------------------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯವಾಕ್ಯ ವೆ | 9. ಣ್ಣು ಮಂಕೊಣ್ಣು ಕೊಟ್ಟಿರಿದಕ್ಕೆ ಸುಣ್ಣು |
| 2. ಮ್ಮಾ ನಡಿಗಳಪಟ್ಟ ಬಟ್ಟ ದಾಟನೆಯ | 10. ಕೈ ಸೊತೆಗೆ ಮಲ್ಲದುಣ್ಣಾತ ವಾರಣಾ . |
| 3. ವರಿಷದ ವಿಧವನಂವತ್ಸರದ ಕಾ | 11. ಸಿಯುಂ ಕವಿರೆಯ ನಟದ ಕೆಟೆಯ ಬಿ |
| 4. ತ್ತಿರಕಾಮಾನ ಮಾಡಿಯಾಗೆ ಶ್ರೀಮತ್ | 12. ತ್ತು ವಾಟಮಂ ಕೆಣಿಗೆ ಕೊಡದುಣ್ಣು ಮನು |
| 5. ಶ್ರೀಕಣ್ಣಪ್ಪೊತ್ತಡಾರರಕಯ್ಯ | 13. ಮನೈ ಎಟೆಯಂಗೇಶ್ವರದ ಸ್ಥಾನಿಕ ಇರೇ |
| 6. ಇ ಎಟೆಯಮ್ಮಂ ಕೊಣ್ಣು ಎಟೆಯಜ್ಜೇ | 14. ಬ ಬರೆದೊಂ ಶ್ರೀಕಣ್ಣಪ್ಪೊತ್ತಡಾರರ ಬಿ |
| 7. ಶ್ವರಕ್ಕೆ ಬಿಟ್ಟ ಮಣ್ಣು ಇಬ್ಬುಣ್ಣುಗ ನೀ | 15. ಪ್ಯರ್ ಲಕುಳಿಶ್ವರಧಾರಾರ ಮಣ್ಣು |
| 8. ಮ್ಮುಣ್ಣು ಇಬ್ಬುಣ್ಣುಗಮಡುವಿನ ಮ | |

Transliteration.

1. svasti śrī Satyavākya-pe-
2. rmmānaḍigala paṭṭaṇ-gaṭṭid āraṇeya
3. varishada Vibhava-saṁvatsarada Ka-
4. rttika-māsam ādiyāge śrīmat
5. Śrīkaṇṭha-paṇḍita-bhaṭṭārara kayyo-
6. le Eṇṇammaṁ koṇḍu Eṇṇaṅgē-
7. śvarakke biṭṭa maṇṇu ir-khkhāṇḍuga nī-
8. rmmaṇṇu ir-khkhāṇḍuga maḍuvina ma-
9. ṇṇumaṁ koṇḍu koṭṭar idakke suṇṇa-
10. kke sotegam allad uṇḍāta Vāraṇā-
11. siyuṁ kavileyān alida keṇṇiya bi-
12. ttuvāṭamaṁ keṇṇe koḍad uṇḍamaṇu-
13. m ante Eṇṇaṅgēśvarada sthānika i-lē-
14. kha baredom Śrīkaṇṭha-paṇḍita-bhaṭṭārara śi-
15. shyar Lakulīśvara-bhaṭṭārara maṇḍigala

Translation.

Be it well. In the year Vibhava being the 6th year of the installation as king of Śrī Satyavākya-permmānaḍigal, commencing from the month Kārtika, Eṇṇamma obtained (purchased) from the hands of Śrīkaṇṭha-paṇḍita-bhaṭṭārara and gave away to Eṇṇaṅgēśvara the lands (specified):—two khaṇḍugas of *nirmanṇu* (lands getting water from rain, etc.) and two khaṇḍugas of *maḍuvina-maṇṇu* (lands which have a definite supply of water from wells, tanks, etc.) This land was purchased and given.

He who enjoys the income of the same except for defraying expenses of white-washing (sunṇakkam) and mortar-pointing? (sotegam) has destroyed Vāraṇāsi and brown cows. So also those who do not grant *hittuvāṭa* for the tank but enjoy the income. The writer of this document (lêkha) is Lakulīśvara-bhaṭṭarar, disciple of Śrīkaṇṭhapāṇḍita and the *sthānika* (temple trustee) of Eṇṇyangēśvara. Good fortune.

Note.

This record belongs to the 6th year of the reign of the Ganga king named Satyavākya-permānaḍigal. The cyclic year Vibhava and the lunar month Kārtika are the only other items of dating given.

A certain person named Eṇṇayamma is stated to have purchased some land from Śrīkaṇṭhapāṇḍita-bhaṭṭarar the *sthānika* (trustee or manager) of a Śiva temple named Eṇṇyangēśvara and granted it to the temple for the expenses of white-washing and sote? (sunṇakke sotegam.) Imprecations are given against those who misappropriate the same. The writer of the grant is named Lakulīśvara-bhaṭṭarar, disciple of Śrīkaṇṭha-pāṇḍita.

Since several Ganga kings took the title of Satyavākya it is difficult to identify the Ganga king to whose reign this record belongs. The characters seem to belong to the end of 9th or beginning of 10th century A. D. As the cyclic year Vibhava is also given the dates might be 848 or 908 A. D. Taking the latter year the grant probably belongs to the reign of the Ganga king Rājamalla Satyavākya II (See E.C. X Kolar 90 of § 824).

68

At Talakāḍ in Talkāḍ hobli, writing in the north-east corner of the Vaidyēśvara temple.

Nandi Nagari characters and Sanskrit language.

ತಲಕಾಡು ಗ್ರಾಮದ ವೈದ್ಯೇಶ್ವರ ದೇವಸ್ಥಾನದ ಈಶಾನ್ಯ ಮೂರೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ವೈದ್ಯಲಿಂಗ
2. ಗಾಯನ

3. ಮಃ
4. ಮಾಧವ

Transliteration.

1. Vaidyalinga-
2. gāya na-

3. mah
4. Mādhava

Translation.

Salutation to Vaidyalinga, Mādhava

Note.

The name of Mādhava, a devotee of Vaidyalinga or god Vaidyēśvara is given herein. The characters seem to belong to the 14th century and Mādhava is pro-

bably identical with Mâdhav amantrin who ruled as a minister of Prince Mârapa, brother of Harihara I, the Vijayanagar king, in the kingdom of Ârâga in the present Shimoga District. He was a native of Talakâḍ and is credited with the construction of a dam across the Kâvēri river near Talkâḍ (See Mysore Archaeological Report for 1929, P. 171 for Mâdhavamantrin).

69

At the same village Talakâḍ, on a slab in the platform at the main entrance of the Maralêśvara temple.

Kannada language and characters.

ಅದೇ ತಲಕಾಡು ಹೋಬಳಿ ಕನಕಾ ಮರಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಜಗಲಿಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

1. ಬಶುದ್ಧಪಾಡ್ಯಬೃಹವಾರದಂದುತಲಕಾಡ ಶೈಲೇಶ್ವ
2. ಶ್ವರದೇವರಿಗೆ ಗಾಣವೆರಡು ವೇಳೆಕಾರೇಶ್ವರದೇವರಿ
3. ಪೂರ್ವಕಂಮಾಡಿ ಸರ್ವಭಾಧಾಪರಿಹಾರವಾಗಿ ಆಚಂ
4. ಜಾಯಂತಕ್ರಮಿಃ

Note.

This fragmentary record registers the gift of two oil-mills for the supply of oil for lamps in the Śaileśvara (the present Maralêśvara) and Vêlekârêśvara temples at Talkâḍ. The gift is said to be free of taxes. An imprecation is given at the end. The date is lost except the elements the lunar month Vaiśākha and bright fortnight and 1st lunar day and Thursday.

The characters seem to belong to the 14th century.

70

At the same village Talakâḍ, on a slab in the southern wall of the Maralêśvara temple.

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. Vaijanâtîśuram-uḍaiyâr-kôyilil stanâpati
2. samara-mum-kaḷuti apara-pakshattu chchaturddasiyumu....
3. ṛḍu in-nâyinârkkku siddâyam kaṭṭuguttagai man
4. puvârkuvuṇṇi ippaḍiyaikkum i.pattu iḍukku eppe
5. ṇ Âtamanṇanukku ippaḍikku Vaijâyupe
6. ppaḍikku nân Yôva Nârayanān cḷuṭtu

Translation.

The sthānapati of the Vaijanāṭiśuram-udaiyār temple.....in the dark fortnight on the 14th lunar day (I grant) for this god *siddhāyam* and *kaṭṭuguttakai* . . . To this (I) Vajjappe . . . To this I Yova Nārāyaṇan affix my signature.

Note.

This inscription is fragmentary as several letters at the end of each line are lost. It seems to record the payment of *siddhāyam* (fixed income) and *kaṭṭukuttakai* (stipulated rent) for the lands belonging to the god Vaidyanāthēśvara at Talakāḍ by certain persons in the presence of the sthānapatis of the temple. The characters seem to belong to the 11th century when the Chōlas were masters of Talakāḍ.

71

Yelandur Taluk.

At the village Yereyūr in the hobli of Yelandūr, on a stone lying in the middle of the village.

Size 4' × 3'

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. svasti śrīmanu mahā-maṇḍa-
2. lēśvara tribhuvanamalla Nilagiri-puravarādiśva-
3. ra sisṭhalōkāśriya prabala-krama
4. Vallāḷudēva prithuvi-rājyaṇi
5. uttarōttaram abhyudaya-tusṭa-ni-
6. grahaṇi sisṭar-paripālittu senai ?
7. niṛka Muḍikoṇḍa Śōḷamaṇḍalattu
8. Kaṁkai-koṇḍa-śōḷavaḷanāṭṭu Padina-
9. ṭṭu Maraiyūrāna Uttamaśōḷanallūr Na-
10. ḷa-saṁvatsarattu vallāḷi-śvāme-
11. m appittān Vallāḷudēvan Vallā-
12. ḷudēvaṛkāga i-ttiruppaṇi kkaikoṇ-
13. du śelutta-kkaḍavān Kandaiyāmāṇan

Translation.

Be it well. While the illustrious mahāmaṇḍalēśvara, tribuvanamalla, lord of the excellent city of Nilagiri, refuge of the world of righteous people, powerful ruler

(prabala-krama) Vallāḷudēvan was pleased to rule the earth in ever-increasing prosperity punishing the wicked and protecting the righteous:—

In Muḍikōṇḍa Sôḷamaṇḍalam in Gangaiḱōṇḍa Sôḷavaḷanâṭṭu, in Padinād, in the village Maraiyūr *alias* Uttamaśôḷa Nallūr:—

In the year Nala, (king) Vallāḷadēva granted the enjoyment of Vallāḷu-svāmyam for (the god) Vallāḷudēva. Kandaiyāmaṇan was to take up this sacred service (tiruppaṇi) and continue it.

Note.

This record belongs to the reign of the Hoysala king Vallāḷadēvan and is dated in the year Nala. It registers some grant called Vallāḷusvāmam made by the king for Vallāḷudēva and made over to a person Kandaiyāmaṇan who was entrusted with the duty of carrying on the sacred services apparently in the temple of the god Vallāḷudēva belonging to the village Maraiyur (same as the present Yereyūr) in Padinād. Vallāḷu-svāmam or Vallāḷu-svāmyam probably meant the king's revenues in the village. The above person named Kandaiyāmaṇan was to enjoy the above income and carry on the worship and other duties in the temple. Traces of a Śiva temple are found near the inscription slab.

The characters seem to belong to the end of the 12th or beginning of the 13th century and Nala may correspond to 1196 A. D. in the reign of the Hoysala king Ballāḷa II.

72

On the Biligiri Ranganabettā, in the hobli of Yelandūr, on a stone lying in the boulder called Śravaṇana Are

Kannāḍa language and characters.

ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬಿಳಿಗಿರಿರಂಗನ ಬೆಟ್ಟದ ಶ್ರವಣ

ಅರೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- | | |
|----------------------------|----------------------------|
| 1. ಶುಭಮಸ್ತುಶ್ರೀಮತ್ಪರಮಗಂಭೀ | 6. ರಬಲ್ಲಾಳದೇವರಸರುಪ್ರಥುವಿರಾ |
| 2. ರಸ್ಯಾದ್ಯಾದಾಮೋಘರಾಂಚನಂ ಜೀ | 7. ಜ್ಯಂಗೈಯ್ಯುತ್ತಿರಲುಸಕವರುಸ |
| 3. ಯಾತ್ರೈಕೋಕ್ಯನಾತಸ್ಯಸಾನನಂ | 8. ೧೧೧೨(೨)ಸಾಧಾರಣ ಸಂವರದಮೈ |
| 4. ಜಿನಶಾನನಂಸ್ತುಶ್ರೀಪ್ರ | 8. ಸಾಕಸುದ್ಧ ಪಂಚಮಿಬ್ರಹ್ಮ |
| 5. ತಾಪಚಕ್ರವರ್ತಿಹೊಯಸಳಶ್ರೀವೀ | 10. |

Note.

This record is incomplete as it stops abruptly at line 10. It is found in the midst of a forest about 3 miles to the north of the Biligiri Rangasvāmi temple. The usual stanza in praise of the Jinaśāsana is found at the beginning of the record. Then comes the name of the king Pratāpa-chakravartī Hoyisaḷa Śrī Viraballāḷa-dēvarasar and the date Ś 1112 Sādhāraṇa sam. Vaiśākha śu 5, Brihavāra. The

figures of the date are not quite clear and the reading is tentative. Taking this year the date corresponds to 11th April 1190 A.D. a Wednesday and not Thursday as stated in the record. The king named in the record is the Hoysala ruler Ballála II (1173-1220).

The invocation to Jina-śāsana in the beginning of the record indicates that the inscription was probably meant to register some grant to a Jaina temple or it might have been an epitaph in memory of a Jaina saint.

73

At the village Maddūr in the hōbli of Agara, on the basement
of the Désésvara temple.

Kannada language and characters.

ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಅಗರದ ಹೋಬಳಿ ಮದ್ದೂರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ
ದೇವಸ್ಥಾನದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

ಉತ್ತರದಿಕ್ಕಿನ ಮೊದಲನೆಯ ಪುಟ್ಟ.

1. ಸ್ವಸ್ತಿಶ್ರೀಶಕವರುಷಂ ೧೩೦೨ನೆಯ ರಘುದ್ರನವತ್ವರದಮಾಘನುಗ
ಸೋರೋಹಿಣಿನಕ್ಷತ್ರದಲಿ ಶ್ರೀಮನುಮಹಾಮಂಡಲೇಶ್ವರ

ಪೂರ್ವಮುಖದತಳಪಾದಿಕಲ್ಲಿನಲ್ಲಿ

ರಿ ರಾಯ.ವಿಭಾಡೆ ಭಾಷೆಗೆತಪ್ಪುವರಾಯರಗಂಡ ಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀವೀರ
ಹರಿಯಪ್ಪೊಡೆಯರು ಪೃಥ್ವಿರಾಜ್ಯಂಗೆಯಿಲುತ್ತಿರಲು ಶ್ರೀಮದುಪೇಂದ್ರ
ಪುರವಾದ ಮದ್ದೂರ ಶ್ರೀಮದಶೇಷಮಹಾಜನಂಗಲೂ ಅಲೂರಮಾಯ
ಸೆಟ್ಟಕೇತಮಲ್ಲಿಸೆಟ್ಟಿಯರುಪೂಳಗಾದನವ:ಸ್ತಕಲರೂ ನಮಸ್ತಗಲುಡು
ಪ್ರಜೆಗಳೂ ತಂಮೊಳಗೆವೊಡಂಬಟ್ಟು ಅಮದ್ದೂರಶ್ರೀದೇಶಿನಾಥದೇವರಿಗೆ
ಶ್ರೀ ರಪಗಳನಮಕ್ಷದಲು ಬಿಟ್ಟಧರ್ಮಪುರಾಣನಿತ್ಯಹೋಮ
ವೇದಪಾರಯಣ ಶ್ರೀ

2. ತಿರುಪಾಟ್ಟುಯಿಪ್ಪು ಶ್ರೀಕಾಯ್ಯಕೇಗುಕೂಡಿ ಮಾಡಿದಕಡಕಟ್ಟು
ದೇವರಿಗೆಸುಂಕಲಡಕೆಲಕ ೧ ಕಂ ಹ|| ೧ಗುತಿಗೆ ೧೦| ಹಲುಗೆ ೧೦=
ಉಳಂಥ ಹಳುಕು ಮುಂದೆಶ್ರೀಕಲುಮಾಣಿಕದವರುಘನಡದುಬಂಧ
ಮಂಯಾದೆ ಉಳಂಥಾಹಪರಿಹಾರದ ಸುಂಕಲು ಎಂದೆಂದೂ
ಅಚಂದ್ರಾಕ್ಷಸ್ಥಾನಾ ಯಲಗಿನಡವಂತಾಗಿಯೇ ಶ್ರೀ ದೇಶಿನಾಥ [ದೇ]
ವರುಗೆ ವೊಡಂಬಟ್ಟು ಬಿಟ್ಟಧರ್ಮಪುರಾಣನಿತ್ಯಹೋಮ ||ಸುಂಧರಾಂ
ಪುಷ್ಪಿವ್ಯರೂಪಸಹಸ್ರಾಣಿ.

Note.

This record registers a grant by the mahājanas of Upēndrapura *alias* Maddūr and other citizens of the place including Mayiseṭṭi and Kētamalliseṭṭi and all the gauduprajes for certain services in the Désinātha temple at Maddūr, including the recitation of Purāṇa, daily *homas*, recitation of the Vēdas, *tiru-paṭṭu* (sacred songs

in praise of the god Śiva.) The grant consisted of certain customs dues on arecaunt, etc., the details of which cannot be clearly made out. The payment of customs dues in favour of Kalumāṇikadēvaru seems to have been continued. The charity was to continue permanently as long as the sun and moon continue and the usual imprecatory stanza describing punishments to the violators of grants is also given.

The record is dated Śaka 1302 Raudri sam. Māgha śu 11, Rôhiṇi nakshatra corresponding to January 7, 1381 and the date is fully regular. The king in whose reign the grant was made is named Vīra Hariyappaḍeyar, with the titles maha-maṇḍalêśvara, punisher of enemy kings, punisher of kings who break their word, lord over four seas. This king is evidently the Vijayanagar king Harihara II (1377-1404).

74

Maḷavalli Taluk.

At the village Mārehalli in the hobli of Maḷavalli, on a pillar to the south of the main entrance of the Narasimha temple.

Kannada language and characters.

ಮಳವಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೊಬಳಿ ಮಾರೇಹಳ್ಳಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ
ಮಹಾದ್ವಾರದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಕಂಬದ ಮೇಲೆ.

- | | |
|---------------|-----------------|
| 1. ಎಡವುರ ಕಾಟಿ | 3. ಧಮ್ಮವಾಗಿನಿಲ. |
| 2. ಯನಾಯ್ಕನು | 4. ಸಿದಕಲು |

Note.

This records the setting up of the above pillar as an act of charity by Kachiya Nāyka of Eḍevūr. The characters seem to belong to the 15th century.

75

Gundlupet Taluk.

At Gundlupet, on the doorway of the south wall of the Rāmêśvara temple.

Size 2'-6" × 4'

Kannada language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಗುಂಡಲಪೇಟೆಯ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಗೋಡೆಯ
ಬಾಗಿಲವಾಡದ ಮೇಲೆ.

ಪ್ರಮಾಣ 2'-6" × 4'.

1. [ಶ್ರೀ] ಚಂಗೊವನಾಗಂಧ ದೇವ

Note.

The name Changove Nāgannadēva is found engraved on the doorway. Probably he must have set up the above doorway. The characters seem to belong to the 14th century A.D.

76

On the Huliganamarḍibēṭṭa in the hobli of Terakanāmbi, on a boulder to the west of the pond Dhanushkōṭi.

Kannada language and characters.

ತರಕಣಾಂಬಿ ಹೋಬಳಿ ಹುಲಿಗನ ಮರಡಿ ಬೆಟ್ಟದ ಮೇಲೆ ಧನುಷ್ಕೋಟಿಗೆ ಪಶ್ಚಿಮದಲ್ಲ
ಬಂಡೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಶಿಲೆಯ ಪಾದಗಳು, ತೆಂಗಲೆ ನಾಮ.

1. ನಂಜಪ್ಪ ರಾಜೆ ಅರಸುಗಳು
2. ರಾಯನ ನರಸಂಜನವರು

Note.

Two names Nanjapparāje Arasu and Rāyasa Narasaṇṇa are engraved on this boulder. They seem to be the names of two devotees that visited the place. The characters seem to be of the 19th century A.D.

77

At the village Hangala, in the hobli of Hangala on the basement of the north wall of the Varadarājasvāmi temple.

Kannada language and characters.

ಅದೇ ಹಂಗಲದ ಹೋಬಳಿ ಹಂಗಲ ಗ್ರಾಮದ ವರದರಾಜಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರ
ದಿಕ್ಕಿನ ಗೋಡೆಯ ತಳಪಾದಿಯ ಕಲ್ಲಿನಲ್ಲಿ.

1. ಶುಕ್ಲ ನವಮಿರದ ಪೈಶಾಖ ಶು ೧೨ ಲು ಯ ಗುಡಿಯರಕ್ಕೆ

Note.

This short inscription records that the sikhara (tower) of the temple was constructed on the 12th lunar day of the bright half of Vaiśākha in the year Śukla. No śāka year is given. The letters seem to belong to the 17th century A. D. and the date may correspond to 1629 (?)

78

At the village Rāghavāpura in the hobli of Bēgūr on a stone set up near the Rāmēśvara temple.

Size 4'-6" × 3"

Kannada language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ರಾಘವಾಪುರದ ರಾಮೇಶ್ವರ
ದೇವಾಲಯದ ಬಳಿ ನ್ನು ಕಲ್ಲು.

ಪ್ರಮಾಣ 4½' × 3".

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುಧಯ ಸಾಲವಾಹನ ಶಕ ವರ:ಷ ೧೪೨೯ ಸಂ
2. ದ ವರ್ತಮಾನ ಪ್ರಥಮ ಸಂವತ್ಸರದ ವೈಶಾಖ ಸು ೫ ಸ [ನಿ] ವಾ
3. ರ ಶ್ರೀ ಮಹಾದೇವ ದೇವೋತ್ತಮ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವರ ದೇವರ ಅಮೃತ ಪಡೆಗೆ ಶ್ರೀ
4. ವೀರಚಿಕ್ಕರಾಯ ವೊಡೆಯರು ಸಮರ್ಪಿಸಿದ ರಾಘಪುರ ಹೊಂಪುರ ಯವಜಮೀನಗಾದ
5. ಚತುಸ್ಸೀಮೆ ವೊಳಗುಳ್ಳ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ ನಂಕ ವೊಳವಾಟುಹೊರವಾಟು
6. ಕಂಮಾಡಿದೇವ ಕುಂಬಾರದೇವ ಗಣವಾರಿಕೆ ಕವಲ ಬೋಗಾಟಿಕೆ ಮಾದಟಿಕೆ ಮುಂತಾದ ಏನು
7. ಳ್ಳ ನಖಲ ಸ್ವಾಮ್ಯವನು ಅಗ:ಮಡಿ ನಂಜುಂಡೇಶ್ವರ ದೇವರ ಬಂಡಾರಕ್ಕೆ ಸಲಿಸುವಂತೆ
ಸರ್ವಮಾನ್ಯದ ಧರ್ಮ
8. ಸಾಧನ ಇದನು ಅಳವಿದನು ರಾಮೇಶ್ವರ ದೇವರ ಕಾಸಿಯಲ ಗೋಲುಬ್ರಾಹ್ಮರನು ಕೊಂದ ಪಾಪಕೆ ಹೋ
9. ಹರೂ

Transliteration.

1. svasti śrī jayābhyudaya Śalivāhana śaka-varuṣa 1429 sam-
2. da vartamāna Prabhava-saṃvatsarada Veyaśākha su 5 Sa [ni] vā-
3. ra śrī mahādēvadēvōttama śrī Nanjunḍēśvara-dēvara amṛitapaḍige śrī
4. Vīrachikkarāya-voḍeyaru samarpisida Rāghapura Hompura? yiva-
rolagāda
5. chatuṣṣīme volaguḷla gadde beddalu tōṭa tuḍike suṃka volavāru horavāru
6. kammāḍadere kumbāradere gaṇavārike kavali bōḡṛike māḍarike
muṃtāda ēnu-
7. ḷla sakhala-svāmyavanu agumaḍi Nanjunḍēśvara-dēvara baṇḍārakke sali-
suvante sarvamānyada dharma-
8. sādāna idanu aḷupidanu Rāmēśvara-dēvara Kāsiyali gō ū Brāhmaranu
konda pāpake hō-
9. harū

Translation.

Be it well. In the year 1429 of the prosperous Śalivāhana era:—the year Prabhava, on Saturday 5th lunar day of the bright half of Vaiśākha:—

For the food offerings of the god Śrī Nanjunḍēśvara, the highest of the gods, the illustrious Vīra Chikkarāya Voḍeyar granted within the four boundaries of Rāgha(va)pura and Hompura (?) wet lands, dry lands, gardens, *tuḍike*, customs dues, import duties, export duties, smith-tax, potter-tax, tax on gaṇas (Lingayat priests?), canal dues, brazier tax, basket weavers' tax, and all other rights of possession and granted this dharma-sādhana that the above income should be paid to the treasury of the god Nanjunḍēśvara free of all imposts. He who violates this will incur the sin of killing cows and Brahmans before the God Rāmēśvara and in Kāsi.

Note.

This records the gift of the village Rāghavâpura and its hamlet (?) Homapura (?) with all rights for the food offerings of the god Nanjunḍêśvara at Nanjangūḍ to the treasury of the above god. The donor is named Vīra Chikkarāya Voḍeyar. He was a local chief subordinate to the Vijayanagar kings in the beginning of the 16th century. (See E.C. IV, Gundlupet 67).

The date of the grant śaka 1429 Prabhava Vaiśākha śu 5 corresponds to Saturday 17th April 1507 A.D.

79

Chāmarājanagar Taluk.

Copy of a saunad of the Mysore king Kṛishṇarāja Voḍeyar dated in the year Saumya found in the Village Venkaṭaiyanachhatra in the hobli of Haradanahalli.

Kannāḍa language and characters.

ಚಾಮರಾಜ ನಗರದ ತಾಲ್ಲೂಕು ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ವೆಂಕಟೈಯ್ಯನ ಚತ್ರದಲ್ಲ
ದೊರೆತ ಮುಮ್ಮಡಿ ಶ್ರೀಕೃಷ್ಣರಾಜ ಒಡೆಯರ ನನ್ನದಿನ ಪ್ರತಿ.
ನಾಗರಾಕ್ಷರದಲ್ಲಿ ಮೂಲಪ್ರತಿ ಯಿದ್ದಿತಾಗಿ ತಿಳಿದು ಬಂದಿದೆ.



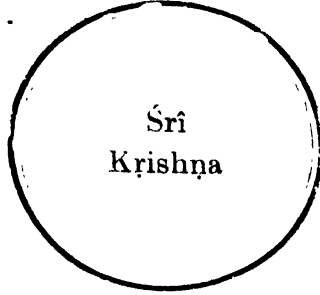
ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು.

1. ನಾಮ್ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಬಹುಳ ೮ ಲ್ಲೂ ಶ್ರೀಮತು || || ಮಹಿಶೂರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ
2. ವಿಚಾರದ ಗೋಪಾಲ ರಾಜೈಗೆ ಬರಸಿಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಚಂಗೂ
3. ರ ತೋಪಿನ ಬಳಿಯಲ್ಲೂ ವೆಂಕಟೈನೂ ಅಗ್ರಹಾರ ದೇವಸ್ಥಾನ ಕೊಳ ರಾಮಾನುಜಕುಟ್ಟ ನಹಲಿ
4. ಗು ಮಾಡಿಸುವ ಕಾರ್ಯಕ್ಕೆ ಯೀಬಳಿಯಣ ಭೂಮಿಯು ಸ್ವಲ್ಪವಾಗಿ ದೇವಸ್ಥಾನದ ಭೂಮಿಯೂ
5. ಕೆಲಸ ಅರವಣಿಗೆ ಸೇರಿದ ಭೂಮಿಯೂ ಯಿರುವುದರಿಂದ ಯೀಭೂಮಿಯನ್ನೂ ಅಪ್ಪಣೆ ಕೊಡಿ
6. ಸ್ತರೆ ಯೀಭೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ಬದಲು ಭೂಮಿಯನ್ನೂ ವೆಂಕಟೈನೂ ತಂ

7. ನ ಸ್ವಾಸ್ಥ್ಯದ ಭೂಮಿಯಲ್ಲವೆಂಬುದು ಹೇಳಿಕೊಂಡನಾದ ಕಾರಣ ಅದೇ ಮೇರೆಗೆ ಕ
8. ಟ್ಟಿ ಮಾಡಿಸಿಯದ್ದೀತು ಅಪ್ರಕಾರಕ್ಕೆ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಚಂಗೂರ ತೋಟಿನ ಬಳಿಯ ವೆಂ
9. ಕಟ್ಟಿನೂ ಕಟ್ಟಿ ಸುವ ಅಗ್ರಹಾರ ದೇವಸ್ಥಾನ ಕೊಳ ರಾಮಾನುಜಕೊಟ್ಟ ಬ್ರಾಂಹ್ಮಣನಿವೇಶನ
10. ಶೂದ್ರ ನಿವೇಶನ ಅಂಗಡಿ ಮನೆ ಮುಂತಾದ್ದಕ್ಕೆ ಆ ಬಳಿಯಣ ಅರವಣ್ ಹೋಬಳಿ ಭೂಮಿಯಂ
11. ನೂ ದೇವಸ್ಥಾನದ ವಳಿತದ ಭೂಮಿಯನ್ನೂ ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ಯೇ ಭೂಮಿಯ ಚತುಸ್ಸೇಮೆ
12. ಗೂ ಶಿರಾಪ್ರತಿಷ್ಠೆಯನ್ನೂ ಮಾಡಿಸಿಕೊಟ್ಟು ಯೇ ಬಗೆ ವಿಂಗಡಿಸಿಕೊಟ್ಟು ದೇವಸ್ಥಾನದ ಹೋಬಳಿ
13. ಭೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ದೇವಸ್ಥಾನದ ಹೋಬಳಿಗೆ ಬದಲು ಭೂಮಿಯನ್ನೂ
14. ಅರವಣ್ ಭೂಮಿಯಲ್ಲಿ ವಿಂಗಡಿಸಿಕೊಟ್ಟು ಭೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ಅರವಣ್
15. ಹೋಬಳಿಗೆ ಬದಲು ಭೂಮಿಯನ್ನೂ ನಹ ಯೇ ವೆಂಕಟೈಯನ ಸ್ವಾಸ್ಥ್ಯದ ಭೂಮಿಯಲ್ಲಿ ವಿಂ
16. ಗಡಿಸಿ ತೆಗೆದು ಕೊಂಡು ಆಯಾ ಹೋಬಳಿಗೆ ಕೊಂಡಿಸಿ ಬಿಡುವದು . ನಿರೂಪ ಪ್ರತಿ .
17. ವಿಚಾರದ ಚಾವಡಿ ಕರಣಿಕರ ಕಡಿತಕ್ಕೆ ಬರೆಸಿ ತಿರುಗಿ ಕೊಡಿಸುವದು | ಶ್ರೀ

Transliteration.

Seal.



Kṛishṇarāja Oḍeyaravaru.

1. Saumya-saṁvatsarada Jyêshṭha bahula 8 llô śrîmatu" ||Mahîśûra-nagarada hôbaḷi sîme-
2. vichârada Gôpâlarâjaige barasi kalubidanirûpa adâgi Haradanahaḷli hôbaḷi Changu-
3. ra tôpina baḷiyallû Venkaṭainû agrahâra dêvasthâna koḷa Râmânûja-kuṭṭa saha â-
4. gu-mâḍisuva kâryakke yî baḷiyaṇa bhûmiyalli svalpavâgi dêvasthânada bhûmiyû
5. kolaü aṭṭhavanêge sêrriḍa bhûmiyû yiruvudarrimḍa yî bhûmiyaṇṇnû. appaṇe koḍi-
6. stare yî bhûmiya huṭṭuvalige sarriyâgi badalu bhûmiyaṇṇnû Venkaṭainû taṇ-
7. na svâsthyada bhûmiyalli vappisêṇû yaṁdu hêḷikonḍan âdakâraṇa adê niêrege ka-
8. ṭle mâḍisi yiddhîtu â-prakâarakke Haradanahaḷli hôbaḷi Changuṛa tôpina baḷiya Vem-

9. kaṭainû kaṭṭisuva agraḥāra dēvasthāna koḷa Rāmānujakūṭṭa Brāhmaṇa-nivēśana
10. Śūdra-nivēśana aṁgaḍi mane muntāddakke a-baliyāna aṭṭavaṇe hōbaḷi bhūmiyaṁ-
11. nū dēvasthānada vaḷitada bhūmiyaṁnū viṁgaḍisi koḍisi yī bhūmiya chatussime-
12. gū śilā-pratishṭṭheyāṁnū maḍisikoṭṭu yī-bage viṁgaḍisi koṭṭu dēvasthānada hōbaḷi
13. bhūmiya hutṭuvaḷige sarriyāgi dēvasthānada hōbaḷige baḍalu bhūmiyaṁnū
14. aṭṭavaṇe-bhūmiyalli viṁgaḍisikoṭṭu bhūmiya hutṭuvaḷige sarriyāgi aṭṭavaṇe
15. hōbaḷige baḍalu bhūmiyaṁnū saha yī Venkaṭaina svāsthyada bhūmiyalli viṁ-
16. gaḍisi tegedukoṁḍu āyā hōbaḷige hoṁdisi biḍuvadu-nirūpa prati
17. Vichārada-chāvaḍi karaṇikara kaḍitakke baresi tirrigi koḍisuvadu¹śri

Translation.

Kṛishṇarāja Oḍeyaravaru

On the 8th lunar day of the dark half of Jyēsthā in the year Saumya, the following nirūpa has been addressed and sent to Gōpālarājaiya of the Mahisūra Nagarada hobali sīme Vichāra department :—

As Venkaṭaiya wants to set up near the grove of Changūr in Haradanahaḷḷi hobli an agraḥāra, temple, pond and free boarding house for the followers of Rāmānuja (Rāmānuja-kūṭa) (who visit the place) and requests therefor a plot of land in this vicinity and as a small portion of that land is temple property and another portion belongs to the Aṭṭavaṇe and as Venkaṭaiya represents that he is prepared to give for the above land in exchange plots of land belonging to himself, we have ordered accordingly.

In accordance with this, you have to set apart a portion of the land belonging to the Aṭṭavaṇe hobli and a portion of the land belonging to the temple for the agraḥāra, temple, pond, Rāmānuja-kūṭa, Brāhmaṇa-nivēśana (the dwellings of Brahmins), Śūdranivēśana (dwellings of the Śūdras), shops, houses, etc. which Venkaṭaiya is building near the grove (tōp) of Changūr in Hardanahaḷḷi Hōbli. You have set up boundary stones to mark the four boundaries of the lands now made over. You have also to take up from among Aṭṭavaṇe lands, a plot of land of equal revenue as the temple land now made over and add it to temple property (dēvasthānada hōbaḷi bhūmi). For the lands taken up from the Aṭṭavaṇe property you must take up in exchange lands of equal revenue from the property of Venkaṭaiya and add them to the Aṭṭavaṇe hobli.

A copy of this nirūp should be entered in the *Kaḍita* (register) of the *karanīkar* (clerks) of the Vichārada-ohavāḍi (department) and the original should be returned. Śrī

Note.

This records the grant of some land to Venkaṭaiya for the purpose of erecting thereon a temple, agrahāra, pond and Rāmānujakūṭa (a house for the free feeding of visitors to the temple who belong to the sect of Rāmānujāchārya) near Changūr in Haradanahalli hobli. This land belonged partly to temple property and partly to Government property (Aṭhavane). In return for this Venkaṭaiya was to give lands belonging to himself of equal revenue.

The grant is issued with the seal and in the name of Kṛṣṇarāja Oḍeyar and has the signature Śrī at the end. The date is not given in terms of the Śaka era. Only the cyclic year Saumya and the month Jyēsthā and the tithi bahula aṣṭami are given.

The donor is probably Kṛṣṇarāja Vaḍeyar III, king of Mysore and the date may correspond to 14th June 1849.

80

Heggaḍadēvanakōṭe Taluk.

At the village Saragūr in the hobli of Saragūr writing on the sides of the doorway of the sukhāṇṣi of the Lakṣmīnārāyaṇa temple, where an Ānjanēya image is set up.

Size 1' × 6".

Kannada language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಸರಗೂರು ಗ್ರಾಮದಲ್ಲಿರುವ ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ವಾಮಿ
ದೇವಸ್ಥಾನದ ಸುಖನಾಸಿಯ ದಾಗಿಲುವಾಡದ ಉಭಯ ಪಾರ್ಶ್ವಗಳಲ್ಲೂ
ಕೆತ್ತಿರುವದು. (ಹನುಮಂತ ವಿಗ್ರಹದ ಪಾರ್ಶ್ವದಲ್ಲಿ.)

ಪ್ರಮಾಣ 1' × 6"

- | | |
|----------------|------------------|
| 1. ವ್ಯಾಸರಾ | 4. ಚಂದ್ರ ಸ್ವಾಮಿ |
| 2. ಯರ ಪ್ಪಿ | 5. ಮಿಗೆ ನಿತ್ಯಾನಂ |
| 3. ತ್ರ ರಾದ ರಾಮ | 6. ದ ಸೇವಕ |

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಹನುಮಂತ ವಿಗ್ರಹವಿರುವ ಪಾರ್ಶ್ವದಲ್ಲಿ.

- | | |
|------------|----------------------|
| 1. ಶ್ರೀರಾಮ | 4. ಗ್ರಾಮಯ |
| 2. ಮೈಸರ ಯ | 5. ಜಮಾನಕ |
| 3. ರಂಗೇಯ | 6. ಟ್ಟಿಸಿದ (ಪ್ರತಿಮೆ) |

Note.

This short epigraph records the setting up of the Hanuman image (near the sukhanāsi doorway) by Śrīrāma, grandson of Vyāsarāya and chief (yajamāna) of the village Yīrangere belonging to the Mysore City.

No date is given. The characters belong to the 19th century.

81

SHIMOGA DISTRICT INSCRIPTIONS.

SHIMOGA TALUK.

At the village Kûḍli in Horaḷur hobli, on a vīragal fallen into the river near the steps leading from the Ānjanēya temple.

Size 4' × 1'.

Kannada language and characters.

ಶಿವಮೊಗ್ಗಾ ಡಿನ್ಪಿಕ್ಪಿನ ಶಾಸನಗಳು.

ಶಿವಮೊಗ್ಗಾ ತಾರ್ಲೋಕು ಹೊರಳೂರು ಹೋಬಳಿ ಕೂಡ್ಲಿ ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಾಲಯದ
ಮೆಟ್ಟಲು ಕೆಳಗೆ ನಿರಲಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'

(ಎಡಬಲಭಾಗಗಳಲ್ಲಿ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ.)

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ

1.
2. ಮಂಡಳಿಯ ರಾಯರ (ದ?)
3. ಡಳಕ ಗಂಡರ ಗೋವ
4. ಡರು ರಾಯರ ಗಂಡ ದೇ

2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ

5. ಡಂಣ್ಣಾಯಕರ ಮಗ ಶಿಂಗೆ
6. ಣ್ಣಾಯಕರ ಮಗ ಬಿಂದು ವತ
7. ಹಟ್ಟಯ ನಡವಲಿ ಹುಯ
8. ಹಯ ಬಿದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This vīragal record is fragmentary as the vīragal stone is broken on both sides and portions of the stone are lost.

It seems to record the death of a warrior Binduvata, son of Singeyadannāyaka, who was a son of a *Dannāyaka* (whose name is lost) and who has various titles indicating his high rank—protector of maṇḍalika heroes, punisher of hostile chiefs, etc. The warrior seems to have fought in defence of his village or settlement (haṭṭi) and died in the fight. The characters are of the Hoysala type and seem to belong to the 13th century.

Sagar Taluk.

A copper plate grant of the Keladi queen Chennammaji dated S 1596 in the possession of Garudachar and belonging to the Lōkachārya-maṭha.

Size 9" x 6"

Kannada language and characters.

ನಾಗರದ ತಾಲ್ಲೂಕು.

ನಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮದಲ್ಲರುವ ಮುನಿಸಿಪಲ್ ಕೌನ್ಸಿಲರ್ ಬಿ. ಗರುಡಾಚಾರ್ಯರ
ವಶದಲ್ಲರುವ ಲೋಕಾಚಾರ್ಯಮಠದ ತಾಮ್ರ ಶಾಸನ.

ಪ್ರಮಾಣ 9" x 6"

ಒಂದು ಹಲಗೆ ಮಾತ್ರ.

ಪತ್ರದ ಮುಂಭಾಗ.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋ
2. ಕೃನಗರಾ ರಂಧ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀಜ ಯಾ
3. ಭೃದಯ ಶಾಲವಾಹನ ಶಕವರುಷ ೧೫೬೬ನೆಯ ಪ್ರಮಾ
4. ದಿ ಸಂವತ್ಸರ ನಿಜ ಭಾದ್ರಪದ ಶು ೧೫೮೨ ಶ್ರೀಮದ್ವೆಡವ ಮು
5. ರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತ ಸಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪ
6. ಕ ಶಿವಗುರು ಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾ
7. ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠ ನಾಯಕರ ಪ್ರಪಾತ್ರರು ನಿ
8. ದಪ್ಪನಾಯಕರ ಪಾತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಸೇ
9. ಕರ ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚೆನ್ನಮ್ಮಾಜಿಯವರೂ ಆ
10. ಮುಚಿಕೊಪ್ಪದ ಸೀಮೆ ಕೋಟಿಪುರದ ಗ್ರಾಮದ ರಾಮಾಜಿ ಕೂಟದ
11. ಮುಖಧರ್ಮಕೆ ಒರಿಸಿಕೊಟ್ಟ ಶಾಸನದ ಕ್ರಮವೆತ್ತೆಂದರೆ
12. ಪ್ರಾಕುಲುತ್ಪಾರವಾಗಿದ ಸ್ವಾಸ್ಥ್ಯ ಸುಸ್ಥಿತಿಗೆ ಕೂಡಿ ಬರುತ್ತದೆ
13. ಮುಖವ ಕಟ್ಟಿ ಧರ್ಮವ ನಡೆಸೆನು ಪಾಲಿಸಿ ಕೊಳಬೇಕೆಂದು
14. ಯೆಲ್ಲಸೆಟೆಯು ಹೇಳಿಕೊಂಡ ನಮಂಧ ಬಿಟ್ಟಸ್ವಾಸ್ಥ್ಯ ಆ
15. ಮುಚಿಕೊಪ್ಪದ ಸೀಮೆ ಕೋಟಿಪುರದ ಗ್ರಾಮದಿಂದಲು ಆಸ್ವಾ
16. ಸ್ತೆ ಬೀಜ ಬ ೧೦೦ ಸಿದೆ ೧೦೦ ರಬ ೧ ರಗ ೪೦ ಲು ಗ ೧೩೬ ಬಿರಾ
17. ಡದಿಂದಲು ೧ ಗ ೪ ೧೦೦೦ ಗ ೨೨೨೨೦ ಉಭಯಂ ರೇಖು ಗ ೧೫ ೬೩
18. ಹದಿನೈದು ವರಹಂನು ಮೂರು ಹಣವಿನ ಭೂಮಿಯನು
19. ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಡಬೇಕೆ|| ಯೀಭೂಮಿಗೆ ನಲುವ ಚರ್ತುಗ
20. ಡಿವಳಗುಳ್ಳ ನದಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾಣ ಅಕ್ಷಣಿ ಆ

ಹಿಂಭಾಗ

21. ಗಾಮಿಸಿದ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯವ
22. ನು ಪೂರ್ವ ಮರಿಯಾದೆಯಲ್ಲ ಆಗು ಮಾಡಿಕೊಂಡು ಮ
23. ಟ ಧರ್ಮ ನಡೆಸಿಕೊಂಡು ಬಾಹದು ಎಂದು ಕೊಟ್ಟಧರ್ಮ

24. ಶಾನನಾ ಅದಿತ್ಯಚಂದ್ರಾ ವನಲೋನಲಶ್ಚ | ದ್ಯೌರ್ಧೂಮ
25. ರಾಘೋ ಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ | ರಾತ್ರಿಶ್ಚ | ಉಥೇಚ
26. ನಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ಉತಂ | ದಾನಪಾಲನ
27. ಯೋ ಮರ್ಥ್ಯ ದಾನಾಥ್ಯೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
28. ವಾಪ್ನೋತಿ ಪಾಲನಾದುಚ್ಛತಂ ಪದಂ | ಶ್ರೀನದಾತಿ
29. ಪ

Note.

This record belongs to the reign of Chennammâji, queen of Keladi and wife of Sôrnâsêkhara Nâyaka, who was the son of Śivappa Nâyaka, grandson of Śivappa Nâyaka and great-grandson of Sankanna Nâyaka, possessed of the titles Eḍava-Murâri, Kôṭe-kôlâhala, establisher of the doctrine of Viṣuddha Vaidikâdvaita-siddhânta and a devotee of Śiva and gurus.

This registers a gift of land made in favour of the charities of the Râmâji-kûṭada-maṭha in the village Kôṭipura belonging to Amaṭekoppada-sîme and is dated the 15th lunar day of the bright half of Nija Bhâdrapada in the year Pramâdi, being the year 1596 of the Śalivâhana era corresponding to September 16, 1673 A.D.

The details of the grant are as follows :—On the representation of a person named Yelliseṭi that he wanted to build a matt and carry on charities therein if he was granted certain lands previously endowed, the king granted lands of the annual revenue of 15 varahas and 3 haṇas in the village Kôṭipura in Amaṭekoppada-sîme with all rights and enjoyments free of taxes for the above purpose.

The usual imprecatory verses occur at the end of the grant.

This grant is an example of the catholicity of the Keladi chiefs who were devout Vîraśaivas by faith but gave grants for Brahman agrahâras and Vishṇu temples and matts of the Vaishṇava sect also.

The matt which enjoys the above endowment known as Lokaçhârya Matt with headquarters at Sagar belongs to a priest of the Śrîvaishṇava sect and has several disciples in the neighbouring Malnad parts.

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At the Village Kambalikoppa in the hobli of Sâgara, on a Viragal
in the backyard of Manjanâyak's house (Sagar 33 Revised)

Size 8' x 3'.

ಅದೇ ಸಾಗರದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಂಬಳಿ ಕೊಪ್ಪ ಗ್ರಾಮದಲ್ಲಿ ಮೇಲಿನಮನೆ ಮಂಜನಾಯಕನ
ಹಿತ್ತಿಲಲ್ಲಿ ನಿಂತಿರುವ ವೀರಗಲ್ಲು..

ಪ್ರಮಾಣ 8' x 3'.

I. band.

1. ಸರಸ್ವತ್ಯಾಯ ನಮಃ | ಶ್ರೀಸ್ವಸ್ತಿನಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನು ಮ
2. ಹಾಮಣ್ಣಿಳೇಸ್ವರಂ ಅರಸಂಕ ಕರಗನಂ ಮೂರ್ತಿ ನಾರಾಯಣಂ ವಿಳಾಸ
3. ವಲ್ಲಭಂ ಶ್ರೀಬಿಂಲೇಸ್ವರ ದೇವರ ದಿಬ್ಬ ಶ್ರೀಪಾದ ಪದಮಾರಾಧಕ ಪರಬಳ ಸಾಧಕ
4. ರುಮಪ್ಪ ಬೀರದೇವರಸರ ಕುಮಾರ ಬೊಂಮರನನು ಅಯ್ಯತೊಂದನೆಯ ಕ್ರೋಧನ

II. band.

5. ಸಂವತ್ಸರದ ಮಾರ್ಗ ಶರ ಸುಧ ಸಪುತಮಿ ಬ್ರಹ್ಮವಾರದಂದೂ ಭಾರಂಗಿಯ ಕೋಟಿ
6. ಕಂಠಿವೆಗಡೆ ಭಾರಂಗಿಯ ಕೋಟಿ
7. ಯ ಸರ್ವ ಸಾಮಂತರುಂ ಸಹಿತ ಹೆದಸೆಯ ಬಿಜ್ಜ ಗೌಡನ ಮಗ ದೇ
8. ಮಗೌಡನ ಅಳಿಯ ಹೆದಸೆಯ ಮಾಚಿಯನಾಯಕನು ರಾಯನಾಯಕ

III. band.

9. ಹುಲಯ ಗುಳಿ ತೊಲಗದ ಕಂಠ ತಟನ ತರೆಯ ಕಾವ ಜಗಜ್ಜಿ ಎಂಬ ಬಿರುದು ನ
10. ಲ್ಪದು ಭಾರಂಗಿಯ ಕೋಟಿಯ ಅಳಿವಿನಲಿ ತಳಿತಿಣದು ಮೆದೆದು ಸುರಲೋಕ
11. ಪ್ರಾಪ್ತನಾದ ಅವರಂಣ ಸೋವಗೌಡ ಮಾಚಿಯ ನಾಯಕನ ನಾಯಕಿತಿ ಅರಸ
12. ವೆ ಮಗ ಬೊಂಮಯ ಯಂತಿವರು ಮುಕ್ತವಾಗಿ ಆತನನ್ನ

IV.

13. ಯಾ ದೇವಿಯುಂ ಬೊಂಮ
14. ಕೆನು ಗಂದ್ಯಾಣಂ
15. ಹೊಂನು ಮಾನ್ಯವ ಕೊಟ್ಟರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Note.

Only four lines of this inscription have been published in Epigraphia Carnatica, Vol. VIII under Sagar Taluk No. 33. The record has now been read as completely as possible. Several letters have become quite worn out and are illegible.

The record belongs to the reign of Bommarasa, son of Birarasa and king of Hosagunda. There are several kings of this name and it is difficult to fix the date of the particular Bommarasa referred to in the present record. But in the village Kamblikoppa where the present record is found there is another viragal inscription in the neighbourhood with characters of similar period referring to Bommarasa. The record (Sagar 29) is dated S' 1192, Śukla or 1269 A.D. A record at Hosagunda (Sagar 140) names him as the lord of Santalige 1000 and ruler of Hosagunda and describes a fight between his followers and the followers of the Hoysala king Narasimha. It is dated S' 1186 Krōdhana sam. Chai. śu. 10 Bri. corresponding to 28th March 1265, a Saturday and not Thursday. Two other records of 1269 and 1275 give similar titles to Bommarasa (Sagar 128 and 134). We may therefore equate Bommarasa of this record with the above Bommarasa.

The date of this record is given as Krodhana sam. Mār śu 7 Brihavāra. The nearest Krōdhana is equivalent to Ś1197 or A. D. 1265. The whole date would then correspond to 16th Novémber 1265, a Monday and not Thursday stated in the inscription. This as stated to be his is 51st regnal year in the record.

The epigraph records the exploits and death of a warrior named Mâcheya Nâyaka of Hedase, *alîya* (son-in-law) of Dēnagaṇḍa son of Bijjagaṇḍa of Hedase in defending the fort of Bhârangi during its attack by a warrior named Kantiveggade. The titles—a tiger to the royal nâyakas, *aguli tolagaḍa kamba*, protector of the heads of horses (*tattina taleya kâva*) and world champion (*jagajetti*) are applied to him. It is further stated that a gift of land of the annual value of 10 gadyāṇas was made for him by his elder brother Sôvagaṇḍa, his wife Arasasave and son Bonmaya.

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At the village Varadāmūla Tirtha near the village Elagaḷale in the hobli of Sâgar, on the pedestal of the Sûrya figure in a shrine in the enclosure of the Varadamma temple.

Kannada Language and Characters.

Note.

ಅದೇ ನಾಗರದ ಹೋಬಳಿ ಎಲಗಲೇ ಗ್ರಾಮದ ಸಮೀಪದಲ್ಲಿರುವ ವರದಾಮೂಲ ತೀರ್ಥದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಒಳಪ್ರಾಕಾರದಲ್ಲಿ ಸೂರ್ಯದೇವರ ಗುಡಿಯಲ್ಲಿ ಸೂರ್ಯದೇವರ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

1. ಶ್ರೀ ಮತ್ತು ಫುಡ್ಡುಸೆಟ್ಟಿಗೆ ಚಾವುಂಡೋಜ ಪ್ರೇಮಯ
2. ಮಾಡಿದನು

Note.

This short inscription on the pedestal of the Sûrya figure records that an engraver named Chāvundôja prepared the above image for a person named Muddasetti. No further information is given regarding the above persons.

The characters seem to belong to the 13th century A.D.

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At the same village Varadâtirtha, on a slab standing near the wall on the platform in front of the outer enclosure of the Varadamma Temple. [Plate XXXVI]

Size 1½' × 1'.

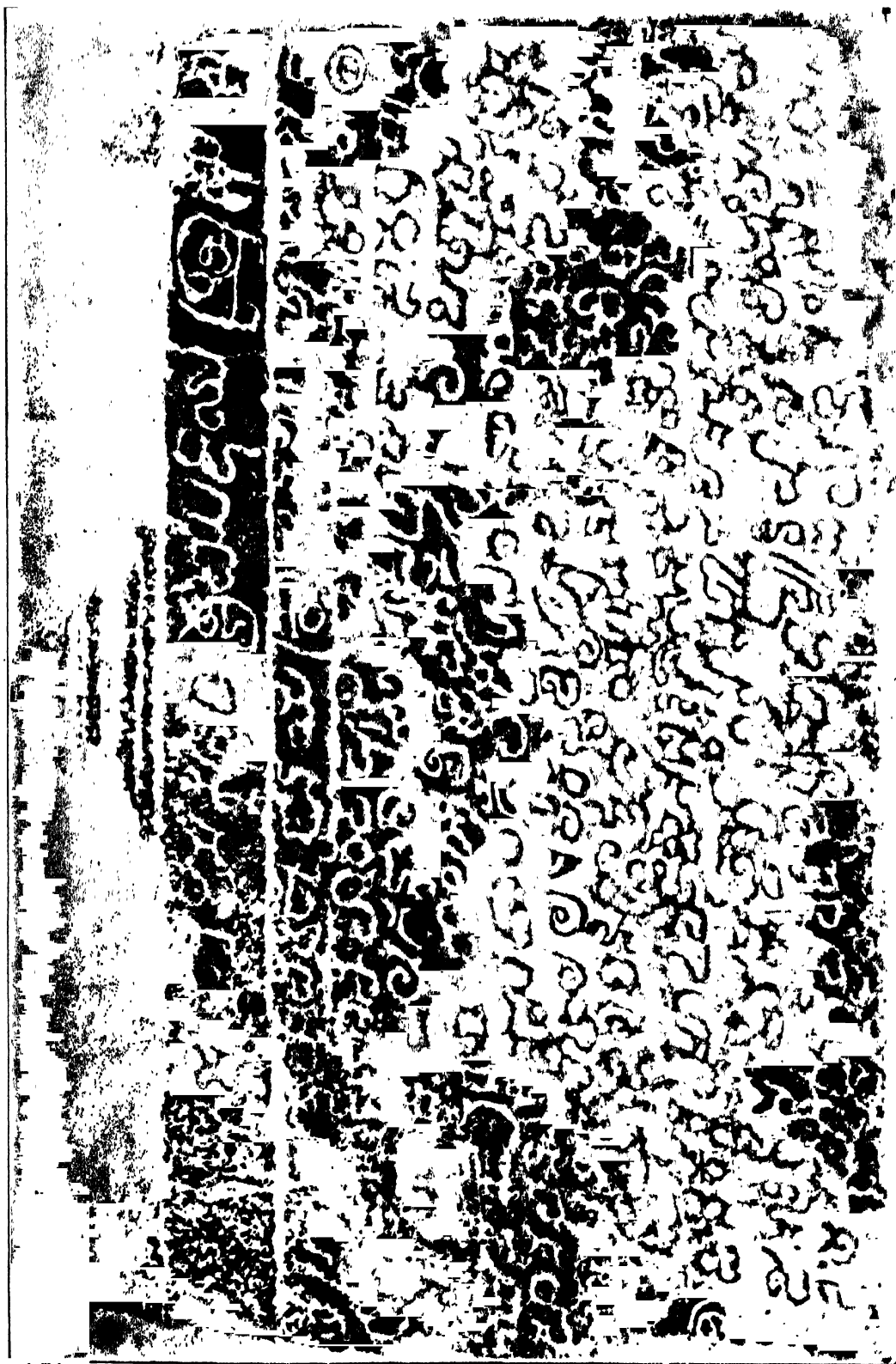
Kannada Language and Characters.

ಅದೇ ತೀರ್ಥದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಹೊರಪ್ರಾಕಾರದ ಮುಂಭಾಗದಲ್ಲಿ ಜಗತಿಯ ಮೇಲೆ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1'.

1. ಸ್ವಾಮಿ ಶ್ರೀನಕವಂನ ನಹಶ್ರ ಮುಳಿಯೆ ಶ್ರೀ ಮಚ್ಚೆ
2. ಈಶ್ವರ ವಿಕ್ರಮ ವರಷ ಲನೆಯ ಕೋರಣನ ಸಂವತ್ಸರದ ಸ್ಥಾವ

VARADATHIRTA STONE INSCRIPTION OF THE CHALUKYA VIKRAMA YEAR 8.



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3. ಐದಮಾವಾಸೆ ಸೋಮವಾರದಂದು ಸೋವರಾಸಿ ಪಣ್ಣಿತ
4. ಕನ್ಯಾ || ಶ್ರೀಮದಲಗಣಲಯ ಪೆಂಪ ಗ್ರಾಮದೊಳಂತ್ಲಪುಟ್ಟ
5. ವರದೇಶ್ವರಿಯ ನಿಮಿಭಾಗೆ ತೀರ್ಥಮಾದುದು ಸೋಮಕಿತಾಮ
6. ಹೆನವನಿ ತೆ ವನುಧಾ ತಳದೊಳು || ಎಲಗಣಲಯನೆ ತೆಂಕಲು
7. ಜಲರುಹನುತಲನೆ ವರದತೀರ್ಥಂ ನದಿತಾಂ ಜಳಮುದಿತ ತುಂ
8. ಗಭದ್ರೆಯೊಳೊಲವನೊಳಾ ಕೆಳದಿಯೊಳುನೆಗಂನೆಗೆವರಿದಳಾ || ಕಂದಂ ||
9. ಜನಕನೆ ಮೂಡಮಂ ಜನನಿಭಾಗಣಕಡೆಯೆ ಮಾಮುಮ್ಮಣಂ
10. ಜನನಿಗೆ ಸೋದರಂ ನೆಗಲ್ಪುಗಂಗಳನಣ್ಣನೆನರೈನಾಕಣಂಮವ
11. ನೀತಳ ಪೂಜ್ಯ ನೀವರದ ತೀರ್ಥದೊಳೊಪ್ಪುವ ವಾಗುದೇವಿಯಂ ಮನಮೊ
12. ನೇನಲುಳ್ಳಿನಂ || ತರಳ ||

Transliteration.

1. svasti śrī sakavarisa sahaśramuḷiye śrīmach
2. Chāḷukya vikrama varisha 8 neya Krōdhana-saṁvatsarada Srāva-
3. ṇaḍ amāvāse Sōmavāradamdu Sōvarāsi-panḍita
4. Kanda || śrīmad Elagaṇaliya pempa grāmadolaṁtalli puṭṭi
5. Varadēśvariya nimabhāge tīrthamādudu Sōma-pitāma-
6. hana vanite vasudhātalaḍoḷu || Elagaṇaliyinde tenkalu
7. Jalaruhasuta-lalane Varadatīrtham nadi tāṁ jaḷam uḍita-Tuṁ-
8. gabhadreyoḷ olavinoḷ ā Keḷadiyoḷu negaṁnegevaridaḷ || kandaṁ ||
9. janakane Mūḍamaṁ janani Bhāgaṇakabbeye māva Barmaṇaṇaṁ
10. jananige sōdaraṁ negaḷda Gaṅgaṇaṁ aṇṇaṁ enalke Nākaṇaṁ ava-
11. nītaḷa-pūjyaṁ ī Varadatīrthadoḷoppuva Vāgudēviyaṁ manamo
12. nēsaṇḷḷinaṁ || Taraḷa ||

Translation.

Be it well. After the expiry of 1000 Śaka years—in the Chālukya Vikrama year eight, the year Krōdhana, on the new moon day of Śrāvaṇa, on Monday; Sōvarāsi-panḍita : —

Kanda verse:—The wife of Pitāmaha (Brahma) [or Sōma-pitāmaha, grandfather of moon or Brahma] became a holy water reservoir (tīrtha) on earth taking its rise in the famous village Elagaṇali below the Varadēśvari shrine. The wife of Brāhma becoming the river of the Varadā-tīrtha, had leaps near Keḷadi out of her joy and love for Tungabhadre.

Kanda verse :—

His father being Mūḍama, his mother Bhāgaṇakabbe, father-in-law (māva) Barmaṇaṇa, mother's brother being Gaṅgaṇa and elder brother Nākaṇa . . . set up this temple of Vāgdēvi to last for as long as the sun and moon endure.

Note.

This record is found near a reservoir in front of the temple of Varadā or Gāyatri, wife of Brahma. It is dated in the year 8 of the Chālukya Vikrama, the Krōdhana sam. Śrāvaṇa Bahula 30. The date corresponds to 23rd August 1085 A. D. a Saturday and not Monday as stated in the record. The origin of the river Varadā which joins the Tungabhadra river is here given and the construction of a temple dedicated to the wife of Brahma by Sōvarāśipandita or his disciple not named on the above date is also referred to. His parents and relations are named next. It is difficult to identify any of these.

It is interesting to note that so early as A. D. 1085, a temple was built in a part of the Shimoga District for the goddess Gāyatri, wife of Brahma, named here as Varadēśvari. (The goddess enshrined in this temple is seated on a swan and has four hands with a rosary, lotus, bījāpūra and abhaya pose in them).

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On the lintel of the doorway of the Rāmēśvara temple within the enclosure of the same Varadamma temple.

Devanāgarī characters and Kannada language.

ಅದೇ ತೀರ್ಥದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಗರ್ಭಗೃಹದ ಬಾಗಿಲವಾಡದ ಮೇಲೆ.

ದೇವನಾಗರಾಕ್ಷರ ಕನ್ನಡಭಾಷೆ.

ಮೇಲ್ಕಂಡ ಶಾಸನವನ್ನು ಕನ್ನಡದ ಅಕ್ಷರದಲ್ಲಿ ಪ್ರಕಟಿಸಿರುತ್ತದೆ.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಷ ೧೫೪೨ನೆಯ ಸಿದ್ಧಾರ್ಥ ಸಂವತ್ಸರದ
ವೈಶಾಖ ಶುದ್ಧ ೧೫ಯ ಅದಿವಾರದಲ್ಲಿ ಶ್ರೀ ಮಧ್ವಶುದ್ಧ ವೈದಿಕಾ
2. ದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಯಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋರಾಹಲ ಶಿವಭಕ್ತಿ
ಪರಾಯಣರಾದ ಕೆಳದಿಯ ಸದಾಶಿವರಾಯ ನಾಯಕರ ಪುತ್ರರಾದ ಇಮ್ಮಡಿ
3. ಸದಾಶಿವರಾಯ ನಾಯಕರ ಪುತ್ರರಾದ ವೆಂಕಟಪ್ಪನಾಯಕರು ಮಾಡಿಸಿದ ಜೀರ್ಣೋದ್ಧಾರವ
ಮಾಡಿಸಿದ ರಾಮೇಶ್ವರನ ದೇವಸ್ಥಾನಕ್ಕೆ ಶುಭಮಸ್ತು.

Note.

This records the renovation of the temple of Rāmēśvara by the chief Venkaṭappa Nāyaka, son of Iminādi Sadāśivarāya Nāyaka and grandson of Sadāśivarāya Nāyaka, king of Keladi and possessed of the titles—establisher of the Viśuddha Vaidikādvaita Siddhānta, Yaḍava Murāri, Kōṭe-kōlāhala and devoted to Śiva.

The date of the renovation is given as Sunday 15th lunar day of the bright half of Vaiśākha in the year Siddhārthi, 1542nd year of the Śālivāhana era. This date corresponds to Sunday, 18th April 1619 A. D.

On the steps of the Sadāśiva temple in the enclosure of the same Varadamma temple.

Kannada Characters and Language.

ಅದೇ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ಸದಾಶಿವ ದೇವಸ್ಥಾನದ
ಮೆಟ್ಟಿಲಿನಲ್ಲಿರುವುದು.

1. ಜೋಯಿಸರ ತಿಮ್ಮಣ್ಣನ ನಮಸ್ಕಾರ

Note.

This merely gives the name of a devotee of the above temple. He is named Jōyisara (astrologer) Timmaṇṇa. Local tradition states that he lived two hundred years ago, viz., about 1750. The characters also seem to belong to the 18th century A. D.

On a slab in the pavement in front of the Gōpālākṛishṇa temple to the east of the Varadamma temple.

Kannada language and characters.

ಅದೇ ತೀರ್ಥಗ್ರಾಮದ ಗೋಪಾಲಕೃಷ್ಣ ದೇವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಹಾನಿರುವ ಕಲ್ಲಿನಮೇಲೆ.

1. ಜೋಯಿಸರ ತಿಮ್ಮಣ್ಣನ ನಮಸ್ಕಾರ

Note.

This is an exact replica of the inscription in front of the Rāmēśvara temple and gives the name of the same person named Jōyisara Timmaṇṇa.

On the door-frame of the Chayana Gaṇapati temple to the north of the Varadamma temple at the same village.

Nāgari characters and Kannada language.

ಅದೇ ತೀರ್ಥಗ್ರಾಮದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನಕ್ಕೆ ಉತ್ತರದಲ್ಲಿರುವ ಚಯನ ಗಣಪತಿ ದೇವಸ್ಥಾನದ
ದಾಗಿರವಾಡದ ಮೇಲೆ : ನಾಗರಾಕ್ಷರ.

ಕನ್ನಡ ಲಿಪಿಯಲ್ಲಿ ಪ್ರಕಟಿಸಿರುತ್ತೆ ಕನ್ನಡಭಾಷೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೭೪೫ನೆಯ ಪಂವರ್ತಮಾನಕ್ಕೆ ಸುಮಾರು
ತಾರಣ ಕಾರ್ತಿ
2. ಕಾರ್ತಿಕ ಶುಭಲಿ ಅದಿವಾರದಲ್ಲಿ ಶ್ರೀವಿಶ್ವದೈವೈದಿಕಾದ್ಯೈತ ಶ್ರೀವರದಾಂಬಾ ಪ್ರಸನ್ನರಾದ ಶಂಭುಕವಿಗಳ
ಪ್ರಪಾತ್ರ ಚಂದ್ರಶೇಖರಶಾಸ್ತ್ರಿ
3. ಗಳ ಪಾತ್ರ ಶಂಭುಕವಿಗಳ ಪುತ್ರರಾದ ಲಕ್ಷ್ಮೀಪತಿ ವರದೇಶ್ವರ ದೀಕ್ಷಿತರು ಅಗ್ನಿಪೂಜೆ ಸಾಗ್ನಿಪೂಜೆ
ಸಾಗ್ನಿಪೂಜೆ

4. ಮ ಯಾಗ ಸಾಗ್ನಿ ಚದ್ವಾಪವೇಯ ಯಾಗವನು ಮಾಡಿ ಕಟ್ಟಿಸಿದ ಮಹಾಗಣಪತಿ ದೇವಸ್ಥಾನಕ್ಕೆ
ಶುಭಮಸ್ತು ಶ್ರೀ

Note.

This records the construction of the above Gaṇapati temple on Sunday Ś 1745 Târaṇa sam. Kârtika śu 14 by a Brahman named Lakshmîpati Varadêśvara Dikshitar, son of Śambhukavi, belonging to Viśuddha Vaidikâdvaita sect and a devotee of Varadâmbâ. The above Lakshmîpati Varadêśvara Dikshitar is stated to have performed several sacrifices named Agnishtôma, Agnishtôma with Agnichit, Âvishtôma with Agnichit, and Vâjapêya with Agnichit.

Ś 1746 is Târaṇa. Kârtika śu 14 of this year is equivalent to 5th November 1824, a Friday and not Sunday as stated in the record. Taking the Tamil month Kârtigai corresponding to Kârtika the date śu 14 is equivalent to 5th December 1824, a Sunday as stated in the record. This is therefore the date meant in the record.

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At the village Nâḍakappige in the hobli of Karûr, on a viragal outside the village.

Size 8' × 3'

Kannada Language and Characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕರೂರು ಹೋಬಳಿ ನಾಡಕಪ್ಪಿಗೆ ಗ್ರಾಮದ ಕಿಡಿಬಿಬಿ ಜುಜ್ಜು ನಾಯಕನ
ಒಳಗಲ್ಲಯಲ್ಲಿದ್ದು ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8' × 3'.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
2. ಸಂದರ್ಶಿಸ್ವಸ್ತಿ ನಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನುಮಹಾಮಮಂಡಲೇಶ್ವ
3. ರಂ ಅರಿರಾಯ ಗಜಕೇಸರಿ ವೀರಕುಮಾರ ಸೋಯದೇವರ್ವರ ರಾ

2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

4. ಜ್ಯ ಮುತ್ತುಲೋತ್ತರಾಭಿ ವ್ರದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ನಲುತ್ತು ಮಿರೆ
ಶಕವರ್ಷ ೧೧
5. ೮೯ನೆಯ ಪ್ರಥಮ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಸು ೫ ಗು ಶ್ರೀಮನುಮಹಾಮಂಡಲೇ
6. ಶ್ವರಂ ವೀರದೇವಗೋಪೆಯ ಚಟೆಯ . . . ರೂಚತುರಂಗ ಬಲಸಹಿತ ನಡೆದು

3ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

7. ಬಂದು ಗುತ್ತಿಯಲು ಬಿಟ್ಟರಲು ಶ್ರೀಮತುಸೋಯದೇವರಸರೂ ಬೊಮ್ಮರಸರೂ ಹೆದ್ದಸೆಯ
8. ಲು ಬಿಟ್ಟು ತತ್ಪಾದಪ ಜೀವಿಯಪ್ಪ ಶ್ರೀಮನು ಮಹಾ ಪ್ರಧಾರಂ ಮೂಕರ್ಷನಂಕ
9. ರದು ಮಾರ್ವಲಮಂತಾಗಿತ್ತಳು ಏವು ದೆಂದು ದೆನಸೆಮಹಾಪ್ರಸಾದಮೆ
10. ಂದು ಪುಥಯುಬಲಮೆಚ್ಚೆತಾಗಿ ಜವನೊಕ್ಕಲಕ್ಕಿದಂತೆ ಮಾಡಿ

4ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

11. ಕೊಲುವಳ್ಳಿ . . . ಅಮೂಕರ್ವನಮಾವನವ್ವಕೆಪ್ಪಗೆಯತಯಲ . . . ನೂಕಾದಿ
12. . . ಕೊಂದು ನುರಲೋಕಪ್ರಾಪ್ತನಾದ||ಯಿದಕೆಮೆಚ್ಚಿ ಸೋಯದೇವರೈರುನವ್ವ .
13. ಬಾಧಾಪರಿಹಾರವಾಗಿ ಇದನಳಿ
14. ದವಪಂಚಮಹಾಪಾತಕ ಗಂಗೆಯಲುಕವಿರೆಯಕೊಂದಗತಿ ಇಕಲ್ಲ
15. ಬರೆದಾತಂಮಯ

Note.

This viragal begins with the usual verse in praise of the god Śaṁbhu.

It mentions a king named Vira Kumāra Sōyidēvarasa who is said to be ruling with the titles mahāmaṇḍalēśvara, a lion to the elephants the enemy kings.

It is next stated that the mahāmaṇḍalēśvara Viradēva, with Gōpaya and Chaṭeya marched with an army and camped at Gutti (same as Chandra Gutti in Sorab Taluk). Thereupon Sōyidēvarasa and Boimmarasa are said to have encamped at Heddase, a village in Sorab Taluk, and ordered mahāpradhāna Mūkarasa to fall upon the enemy and piece the army. Mūkarasa accordingly obeyed the order and encountered the enemy and killed the opponents as if he were a Yama. In this battle Mūkarasa's māvā (father-in-law or uncle) Tayalapa of the village Keppage (same as Nāḍakeppage) is said to have fought and attained heaven and the king Sōyidēvarasa, pleased with his bravery is said to have made a grant of land to his relations in his memory.

The usual imprecation against violators of grants comes next.

The scribe of the record is named Maya . . . The date of the record is given as Ś 1189 Prabhava sam. Jyēshṭha śu 5 Guruvāra. Ś 1189, corresponds to Prabhava. In this year there were two Jyēshṭhas, the *adhika* (intercalary) month and the *nija* month. Taking Adhika Jyēshṭha, the tithi corresponds to April 30, 1267, a Saturday and not Thursday as stated in the record. Taking the Nija Jyēshṭha, the tithi corresponds to 29th May 1267, Sunday. In neither case does the week-day correspond to the tithi given.

Sōyidēvarasa of this record was a chief of the Vāṇe family. (E. C. VIII Sorab 270-273.)

91

On a stone at the village Dīvige, a hamlet of Herasalage, in the hobli of Karūr, in a deserted village site.

Size 5' × 2'-6".

Kannada Language and Characters.

ನಾಗರದ ತಾಲ್ಲೋಕು ಕರೂರು ಹೋಬಳಿ ಹೆರಸಲಗೆ ಗ್ರಾಮದ ಮಜರಿ ದೀವಿಗೆ ಗ್ರಾಮದ ಹುಲಮನೆ
ಪಾಳು ನಿವೇಶನದಲ್ಲ.

ಪ್ರಮಾಣ 5' × 2½'

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂ
2. ಧಾಯ ಶಂಭವೆ ನೈನಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಅರಿಯು ಗಣಕೇಸರಿ

3. ರಾಯಭುಜಬಳವೀರ ಘನಣಿ ಯಂಮಡಿಸೋಯಿದೇವರಸರ ವಿಜಯ
4. ರಾಜ್ಯಾಭ್ಯುದಯದ ಶಕವರ್ಷ ೧೨೧೬ನೆಯ ವಿಜಯ ಸಂವತ್ಸರದ ಶ್ರಾವ
5. ಣಶುಭ ೫ ಬೃಹಸ್ಪತಿವಾರದಂದು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಶಾಂತರಸವಿ
6. . ರಸನ ಮಗ ಕಂಮಾರದೈಲನಬಳಿಯಲು ತಂನತಂಮ್ಮಂದಿ
7. ರಂದೊಡಗೂಡಿ ವೊಡೆಯನ ನೇಮದಿಚೊರವೆಯ
8. ದನೆಯಬಿಟ್ಟು ಸ್ಥಳಗಳನು ಬ್ರಾಹ್ಮಣರುಗಳಿಗೆ ಬಿಟ್ಟಕೊಟ್ಟು ಕ್ರಮವೆಂತೆಂದರೆ||ಎ
9.
10. ಮಹಾನಾಯಕ ಕೋಟೀಶ್ವರಂಗೆ
11. ಕೊಳಗ ಅಲು
12.
13. . . . ಸೀಮೋಗೆಯ ಕೆಡೆಯ ಹಡುವಣ ಕಲಕೆಯ ಬಡಗಗನೇ ಕ
14. ಯಬ್ಬರುಂ ತೆಲುವತೆ
15.
16.
17. ಖಂಡುಗ

Note.

Many letters in this inscription are quite worn out and cannot be made out.

It seems to record the grant of some lands (sthalaṅgaḷ) in Choraveyadase by the mahāpradhāna Śāntarasa's son (?) while encamped in Kammāranabayalu under the orders of his master, Immaḍi Sôyidêvarasa, possessed of the titles mahāmaṇḍalêśvara, a lion to the elephants the enemy kings, destroyer of mighty heroes among kings.

After this the remaining lines 9 to 17 are full of lacunæ. There is a reference to mahānāyaka Kôṭiśvara and six koḷagas and the tank at Shimoga (Simogeya-kere). It is probable that some lands were given to Brahmans by a chief named Kôṭiśvara. Some lands situated near the tank at Shimoga may also have been part of the grant made to Brahmans.

The date is given as Ś 1216 Vijaya sam. Śrāvaṇa śuddha 5 Brihaspativara and corresponds to Thursday 9th July 1293 A. D.

Immaḍi Sôyidêva in this record was apparently a chief of the Vāṇe family (E. C. VIII, Sorab, 270-273. See also the previous number).

92

TUMKUR DISTRICT.

PAVAGADA TALUK.

At the village Maṅgalavāḍa in the hobli of Niḍugal, on a slab in the Īśvara temple on the bund of the tank.

Size 2'—6" × 1'—1'.

Kannada Language and Characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಮಂಗಳವಾಡ ಗ್ರಾಮದ ಕೆರೆಯೇರಿಯಲ್ಲಿರುವ
ಈಶ್ವರದೇವಸ್ಥಾನದ ಶಾಸನ.

ಪ್ರಮಾಣ 2½' × 1—1".

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಬಿ
2. ತ ಚಂದ್ರ ಚಾಮರಡಾರ
3. ವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮುಲಸ್ತಂಭಾ
4. ಯ ಸಂಧವೆ | ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಡ
5. ಮಹಾನಬ್ಧ ಮಹಾ ಮಂಡಳೇಸ್ವರಂ ಪೊಣಿ
6. ಪೂರ ಪೂರವರಾಧೀಶ್ವರರು ಮಪ್ಪ ರೊಡ್ಡ
7. ದ ಗೋವ ಬಳ್ಳ ಸಹದೇವ ನಿಗಳಂಕ ಮ್ಬ
8. ಅಣುವತ್ತ ಉ ಮಂಡಳಿಕರ ತರೆಗೊಂಡ
9. ಗಂಡ ಗಂಡಭೇರುಂಡ ಬಂಟರ ಬಾವ ಮಡ ಉ
10. ಗೆಕಾವ ಹರಪಾದಾರಾಧಕ ಪರಬಳ
11. ಸಾಧಕ ನಿಜನಯ ನಿಜಧುಜ ಜಾತ ಪರ
12. ನಾರೀ ಸಹೋದರರು ಮಪ್ಪ ಶ್ರೀ ಮನ್ನಹಾ
13. ಮಂಡಳೇಶ್ವರಂ ಬೋಗದೇವರಸರ ಸುಪುತ್ರ ಬೊಂ
14. ಮಿ ದೇವರಸರ ಮಗ ದಾನವ ಮುರಾರಿ ಯ
15. ರುಂಗೊಣ ದೇವ ಚೋಳ ಮಹಾರಾಜರು ನಿಡು
16. ಗಲ್ಲ ನೆರೆವೀಡಿನೊಳು ಸುಕನಂಕಥಾ ವಿನೋ
17. ದದಿಂ ರಾಜ್ಯಂಗೇಯುತ್ತ ಮಿರೆ || ಪಕವರು
18. ಪದ ೧೧೮೨ನೆಯ ಸಿವಾರ್ತಿ ಸಂವತ್ಸರ
19. ದ ಚೈತ್ರ ಸುಧ ೧೫ ಸೋಮವಾರ ಉತ್ತರಾ
20. ಯಣ ಸಂಕ್ರಾಂತಿ ಸಿವಯೋಗದಲ್ಲ ಮಂಗಳ
21. ವಾಡದ ಸೋಮನಾಥ ದೇವರ ಸ್ಥಾನ ಪೊಡಲು
22. ರನೊಣಂಬೇಸ್ವರ ದೇವರಸ್ಥಾನಂಗಳ

ಬಲಪಕ್ಕದಲ್ಲ

23. ತಪೋಧನ ಸೋಮಜೀಯ
24. ಮಾದಜೀಯನ ಹೆಂಣ್ಣು ಸಂತತಿ
25. ಮಕ್ಕಳು ಮಾದವೆಯ ಗಂಡ ಮೊ
26. ದಜೀಯ ರಜವೆಯ ಗಂಡ ಮೊ
27. ರ()ಜೀಯ ದೇವವೆಯ ಗಂಡ ಬಾನ್ವಜೀ
28. ಯಂಗಳಿಗೆ ಸಿವಯೋಗಿ ಕಾರಯ
29. ದೇವಯಗಳು ಕುಮಾರವೆರು
30. ಮಾಳ ದೇವನ ಮುಂಡಿಟ್ಟು ಯರುಂ
31. ಗೊಣ ದೇವ ಚೋಳ ಮಹಾರಾ

32. ಜರು ತಮ್ಮ ಶ್ರೀ ಹಸ್ತದಿಂದಾರಾ
33. ಪೂರ್ವಕಂಮಾಡಿ ಅಚಂದ್ರಾಕ್ಷ್ಯತಾರಂ
34. ಬರಂಸಲುವಂತಾಗಿ ಕೊಟ್ಟದತ್ತಿ ||
35. ಮಂಗಳವಾಡದ ಸೋಮನಾಥ ದೇವ
36. ರಿಗೆ ಕೆಡೆಯ ತುಂಬಿನ ಹಿಂದಣ ಗ
37. ದೆ ಬಂ ೧ ಬೊಂಮ ದೇವನ ಗುಡಲು
38. ಕೊಳ ಪೂಜೋಂಟ ೧ ಕೆಡೆಯ ಒ
39. ೪ಗಣ ೧ ಕುಣಿಯಾಲದಕೆಯ ಕೊ
40. ೧೦ ತೆಂಕ ಕೋಡಿಯ ಒಳಗಣ ತೆವ
41. ೮ ಕೆಂಗೊಡಕೆಯ ಕೊ ೧೦ ಮೂಡಣ ಆ
42. ದೆಯ ಕೆಂಗೊಡಕೆಯ ಕೊ ೫ ಆ ಕೆಯ
43. ಮೂಡಲು ದೇವಕುಡಿಯ ಕೆಯ
44. ಕೊ ೧೫ ಗುಯ್ಯಲುಗಳಲು ಒಂದೊಂದು ಗು
45. ಡಲು ದೇವ ಗೊಳಗ ದಂಮ ಗೊಳಗ ಮಾಡಿ
46. ಕೊಟದು ದಾಕೆಯೆಂಣ್ಣಿ ೨೦೦೦ನಿತುವನ
47. ಹ ನಮಸ್ಸಿವಾಯವಾಗಿ ದೇವರ ಶ್ರೀ
48. ಕಾಯ್ಯಪಂ ಮಾಡಿಸುಬದಿಂ ಬಾಳ್ವರು ||
49. ಮಾಣಿಕಾ ದೇವಿಯರು ಸಿವಯೋಗಿ ಕ
50. ರಯ ದೇವಯ್ಯಗಳಿಗೆ ಧರಾಪೂರ್ವಕತಿ
51. ಮಾಡಿಕೊಟ ಗದೆ ಕೊ ೧೦ ದೇವಗದೆಯ
52. ಪಡುವಲು || ಇಥಮ್ಮವನು ಉದ್ಧರಿಸಿ

ಹಿಂದಾಗ

53. ದವರು ಶ್ರೀ ವಾರಣಾಸಿಯ
54. ಗಂಗಾದೇವಿಯ ಸಂಸಿದಾನದಿವೇದ
55. ವಾರಗನಕ ಬ್ರಾಹ್ಮಣರಿಗೆ | ಸಹ
56. ಸ್ವಕವಿರೆಯ ದಾನ ಮಾಡಿದ ಪಲ
57. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ
58. ಹರೇತಿ ವನುಂಧರಾ ಸಪ್ಪಿವರು
59. ಪ ಸಹಸ್ರಾಣಿ ಮಿಪ್ಪಾಘಾಂ
60. ಜಾಯತ ಕ್ರಿಮಿ || ಮಂಗಳಮಹಾ
61. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಒಪ್ಪಚೆನ ಶ್ರೀ ಸ
62. ದಾಸಿವ || ಶ್ರೀ

Transliteration.

1. Śrī namas tunga-siras-tumbi ,
2. ta chandra-chāmara-châra-
3. ve trailôkya-nagarâ-raṁbha-mula-stambhâ-
4. ya Sambhave ¹ svasti samadhigata-pancha-
5. mahâ-sabda mahâmaṇḍalêsvaram Vore-
6. vûra puravarâdhîsvararumappa Rodda-
7. da'gôva khalga-Sahadêva nigalanka-malla
8. aruvattaru-maṇḍalikara-talegonḍa
9. gaṇḍa gaṇḍabhêruṇḍa baṇṭara bâva mare-u-
10. ge kâva Hara-pâdârâdhaka parabala-
11. sâdhaka nija-naya nija-bhuja-jâta para-
12. nârî-sahôdararumappa śrîman mâha-
13. maṇḍalêsvaram Bôgadêvarasara su-putra Bom-
14. midêvarasara maga dânavamurâri Yi-
15. rungona-dêva-Chôla-mahârâjaru Niḍu-
16. galla neleviḍinoḷu suka-saṁkathâ-vinô-
17. dadim râjyam geyuttamire ^{||} shaka-varu-
18. shada 1182 neya Siddhârti-saṁvatsara-
19. da Chaitra sudha 15 Sômavara uttarâ-
20. yana saṁkrânti Sivayôgadalli Mangaḷa-
21. vaḍada Sômanâtha-dêvara sthâna Voreu-
22. ra Noṇambêsvara-dêvarasthânamgaḷa

On the right side

23. tapôdhana Sômajîya
24. Mâdajîyana hemṇnu saṁtati
25. makkaḷu Mâdaveya gaṇḍa Mâ-
26. dajîya Rajaveya gaṇḍa Mâ-
27. rajîya Devaveya gaṇḍa Bâska-jî-
28. yaṁgaḷige Sivayôgi Kâraya
29. Dêvayaḷu Kumâra Peru-
30. mâledêvana muṁḍiṭṭu Yirum-
31. goṇadêva Chôla mahârâ-
32. jaru tamma śrî-hastadim dhârâ-
33. pûrvvakam mâḍi â-chandrârkkâ-târam-
34. baram ṣaluvantâgi koṭṭa datti ||
35. Mangaḷavaḍada Sômanâtha-dêva-
36. rige kereya tumbina himḍana ga-
37. de kham ¹ Bommadêvana guḍalu

38. koḷa pûdônṭa ¹ keṛeya o-
39. laḡaṇa ¹ kuṇi yāḷaḍa keyi ko
40. 10 tenka kôḍiya oḷaḡaṇa teva-
41. ra kemgoḍa keyi ko 10 mûḍana a-
42. ṛeya kengoḍa keyi ko 5 â keya
43. mûḍalu dēvakuḍiya keyi
44. ko 15 guyyalugaḷalu ondondū gu-
45. ḍalu dēvagoḷaḡa dammagōḷaḡa māḍi
46. koṭaḍu dāre yemṇne imtinituva sa-
47. ha namassivāyavāgi dēvara śrī-
48. kārīyavaṇṇ mādī sukhadiṇṇ bālvaru ¹
49. Māṇikyā-dēviyarū Sivayōgi Ka-
50. raya Dēvayyaḡaḷige dharā-pūrvvakaṇṇ
51. māḍi koṭa ḡade ko 10 dēvagadeya
52. paḍuvalu ¹ i dharimnavanu uddharsi-

Back side.

53. davaru śrī-Vāraṇāsiya
54. Gaṅgādēviya saṇṇidhānadi Vēda-
55. pārāḡaṇaḡa Brāhmanarige ¹ saha-
56. sra-kavileya dāna māḍida phala
57. sva-dattaṇṇ para-dattaṇṇ vā yō
58. harēti Vasumdhara ¹ sasṭṭi-varu-
59. sha-sahasrāṇi miṣṭṭāyāṇṇ
60. jāyate krimi ¹ mangala mahā
61. śrī śrī śrī oppa Chemnaśrī Sa-
62. dāsiva ¹

Translation.

Praise of Śambhu. Be it well. While the obtainer of the band of five musical instruments, mahāmaṇḍalēśvara, lord of the excellent city of Vorevūr, protector (gōva) of Rodda, a Śabādēva in sword, nigalankamalla, warrior that cut off the heads of the sixty-six maṇḍalikas, gaṇḍabhêruṇḍa, chief of warriors, protector of those who take shelter, worshipper of the feet of Hara, destroyer of enemy troops, full of wisdom and prowess, and brother of other men's wives—the mahāmaṇḍalēśvara Iruṅṇaḍēva Chōḷa-mahārāja, a Murāri to demons, son of Bommi-dēvarasa, who was the good son of Bōḡadēvarasa was ruling in peace and wisdom at the capital Niḍugal :—

On Monday, the uttarāyana-sankrānti day with Śivayōga being the 15th lunar day of the bright half of Chaitra in the year Siddharthi, Śaka year 1182.—

Śivayōgi Karayadēva made the following grant after placing the same before Kumāra Perumāḷadēva to Mādajīya, husband of Mādave, Mārājīya, husband of

Râjave, and Bâskajtya, husband of Dêvave, children of the female line of Sômajiya Mâdajtya, the ascetic in charge of the Sômanâtha temple at Mangalavâda and Nonambêsvâra temple at Voṇevûr.

And the king Irungonadêva Chôlamahârâja bestowed the gift with pouring of water from his own gracious hands, to last for as long as the sun, moon and stars endure.

For the god Sômanâtha of Mangalavâda, of 1 khaṇḍuga below the sluice of the tank, wet land with the sowing capacity of 4 Bominadêvana-guḍalu, pond and one flower garden, 1 kuṇi of land in the bed of the tank, Âladakeyi field of the sowing capacity of 10 koḷagas, Kengoḍakeyi field near the southern weir, of the sowing capacity of 10 koḷagas; Kengoḍakeyi field of the Eastern Rock of the sowing capacity of 5 Koḷagas and Dêvakudî land of the sowing capacity of 15 koḷagas to the east of the above field.—one guḍalu of *devagoḷaga* and *dammagoḷaga* in each guyyalu and one dâre of oil (meaning of this passage is not clear).

The donees will use all these for services to the god, free of taxes and live happily :—

Land granted by Mânikyâdêvi with pouring of water to Šivayôgi Karaya Dêvayya of the sowing capacity of 10 koḷagas to the west of dêvagade (rice fields of the god).

Those who maintain this charity will get the merit of giving away a thousand cows to Brahmins versed in the Vêdas in the presence of Gangâdêvi in Vâraṇâsi. He who takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Good Fortune.—Signature. Chennaśrî Sadâsiva.

Note.

This records the gift of some lands to the Šiva temple at Mangalavâda by Šivayôgi Kareyadêva during the reign of the Chôla chief of Niḍugal named Irungonadêva Chôlamahârâja. The donor got the grant actually given away by the king himself. He is also said to have obtained the approval of Kumâra Perumâladêva previously. This Kumâra Perumâladêva was probably the king's son who was entrusted with the government of the district.

Some of the details of the grant made cannot be clearly understood.

The date of this record is given as Monday 15th lunar day of the bright half of Chaitra in the year Siddhârthi, Śaka year 1182 and corresponds to Monday, 10th March 1259 A.D. There is however no Uttarâyana sankrânti on that day.

At the village Jangamarahalli in the hobli of Niḍugal on a stone set up in front of the Iṣvara temple.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡಗಲ್ಲು ಹೋಬಳಿ ಜಂಗಮರಹಳ್ಳಿ ಈಶ್ವರದೇವಸ್ಥಾನದ
ಮುಂದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' x 1 1/3'

1. ಶ್ರೀನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರ
2. ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
3. ಯಶಂಧವೆ || ಸ್ವಸ್ತಿ ನಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾ
4. ಮಂಡಳೇಶ್ವರ ವಜ್ರಹುರಪುರವರಾಧೀಶ್ವರರುಮಪ್ಪರೊ
5. ದ್ವಂದಗೋಮುಳ್ಳನಹದೇವನಿಗಳಂಕಮಲ್ಲ ಅಹುವತ್ತ
6. ಉಮಂಡಳಿಕರತಲೆಗೊಂಡ ಗಂಡ ಗಂಡಭೇರುಂಡ ಬಂಟರ
7. ಬಾವ ಮಡಗುಗೆಕಾವ ಹರಪಾದಾರಾಧಕ ಪರಬ
8. ಇಸಾಧಕ ನಿಜನಯನಿಜಭುಜಾಜ್ಞಿತ ಪರನಾರೀ
9. ಸಹೋದರರುಮಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ
10. ದೋಗದೇವರಸರ ಸುಪುತ್ರಬೊಮ್ಮಿದೇವರಸರಮಗ
11. ದಾನವಮುರಾರಿಯರುಂಗುಣದೇವಚೋ
12. ಇಮಹಾರಾಜರು ನಿಡುಗಲ್ಲನೆಲವೀಡಿನೊಳುಸುಖ
13. ಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗಿಯುತ್ತಮಿರೆ ಪಕವ
14. ರುಷಗಿರಲನೆ ಸುನಿದ್ವಾರ್ತಿಸಂವತ್ಸರದಚ್ಚೈತ್ರ
15. ಸುದ್ದಿಗುಣೋಮವಾರಗುತ್ರರಾಯಣಸಂಕ್ರಾಂತಿ
16. ಸಿವಯೋಗದಲ ಮಂಗಳವಾಡದಸೋಮನಾ
17. ಥದೇವರಸ್ಥಾನ ಪುಣಿಗೂರನೊಣಂದೇಸ್ವರದೇವ
18. ರಸ್ಥಾನತಿಸೋಮಜೀಯನಮಗಮಾದ

ಹಿಂಭಾಗ.

19. ಜೀಯನಹೆಣುಸಂತತಿಮಕ್ಕಳು ಮಾಡವೆಯ
20. ಗಂಡಮಾದಜೀಯ ರಾಜವೆಯಗಂಡಮಲ್ಲಜೀಯ
21. ದೇವವೆಯಗಂಡ ಬಾಸ್ವಜೀಯಂಗಳಗೆ ಸಿವಯೋಗಿಕಾರೆಯದೇ
22. ವೈಯ್ಯಂಗಳಕುಮಾರಪೆರುಮಾಳದೇವನಮುಂದಿಟ್ಟುಯಿ
23. ಸ್ಥಾನಗಳಯೆರಡಹವ್ರದ್ವಿಯನು ದಾನವ ಮುರಾರಿ
24. ಯರುಂಗೊಣದೇವಚೋಇಮಹಾರಾಜರು ತಮ್ಮಶ್ರೀ
25. ಹಸ್ತದಲುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಚಂದ್ರಾಕ್ಷತಾರಂಬರ
26. ಸಲುವಂತಾಗಿಕ್ಕೊಟ್ಟದತ್ತಿ || ಪುಡಲೂರನೊಣದೇಸ್ವರದೇವರಿ
27. ಗೆ ಊರಮುಂದಣಕೆಡುಹಿಂದಣಮೊದಲೇರಿಯ
28. ಗದ್ದೆಕ ಗ ಮತ್ತಂಗದ್ದೆಕಟ್ಟನಕೆಯ ಕೊ ಓ ಅಥೂಮಿ
29. ಗೆಪಡುವಲುಪೂದೋಂಟ ಗ ದೇವರದೇವಾಲೃಪದಿಯಾ
30. ಗಿಬಡಗಲುಬೊಮ್ಮದೇವರದಿಟ್ಟಿತ್ತಿನಥೂಮಿಲಬ್ಧಅಥೂ
31. ಮಿಯಪಡುವಲು ಭೈರವದೇವರಿಗೆ ಅಸಿಯ ಹನಲ ?
32. ಧೂಮಿಕೊಳಗುಯ್ಯಲುಗಳಲುಬಿದಿರುಗುಂಡಲು

33. ದೇವಗೊಳಗಧಮ್ಮ ಗೊಳಮಡಸಿದೇಳುದಾಲೆಯೆಂಣೆಯಂತಿ
34. ನಿತುವಂದೇವರಶ್ರೀಕಾಯ್ಯುಂಮಾಡಿಸು ಬದಿಂಬಾ
35. ಕ್ಷರುಇಂತಿಧಮ್ಮ ವಮುನುದ್ಧರಿಸಿದವರು
36. ಶ್ರೀವಾರಣಾಸಿಯಗಂಗಾದೇವಿಯ
37. ಸಂನಿಧಾನದಲ್ಲಸಕಸ್ರಕವಿಲೆಯ
38. ವೇದಪಾರಗಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೇದಾನವ
39. ಮಾಡಿದವರು||ಸ್ವದತ್ತಂಪ[ರ]ದತ್ತಂವಾ
40. ಯೋಹರೇತಿವನುಂಧರಾಂತಪ್ಪಿವ್ವರ್
41. ರುಷಸಕಸ್ತ್ರಾಣಮಿಷ್ಠಾಯಾ
42. ಜಾಯತೆಕ್ಕಿಮಿ||ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
43. ಶ್ರೀಚೆಂನಸದಾಸಿವ

Translation.

Praise of Śambhu.

Be it well. While the obtainer of the band of the five great instruments, lord of the excellent city of Voreūr, protector of Rodda, a Sahadêva in sword, nigalanka-malla, the hero that cut off the heads of 66 maṇḍalikas, Gaṇḍa-bhêruṇḍa, lord over warriors, protector of those who take shelter, worshipper of the feet of Hara, destroyer of enemy troops, conqueror by diplomacy and prowess, brother to other men's wives, the mahâmaṇḍalêśvara Bôgadevarasa's son Bommidêvarasa's son, dânavâ-Murâri (Viṣṇu to wicked men), Irungonadêva-chôla-mahârâja was ruling in peace and wisdom at the capital Niḍugal:—

On Monday 15th lunar day of the bright half of Chaitra in the year Siddhârthi, Śaka year 1182, on the occasion of Uttarâyana-sankrânti with Śiva-yôga:—

To Mâdajîya, husband of Mâdave, Mallajîya, husband of Râjave, Bâskara-jîya husband of Dêvave—the three daughters descended from the female off-spring of Mâdajîya, son of Sômajîya, *sthânapati* of the temples of Sômanâthadêvaru, of Mangalavâḍa and Nonambêśvara of Vorevūr:—

Sivayôgi Kâreyadêvayya placed before Kumâra Perumâladêva and Irungonadêva Chôlamahârâja, a Murâri to wicked men, made the following grant of income (vridhhi) for the two *sthânas* and the king granted it with his own auspicious hand and with pouring of water to last for as long as the sun, moon and stars endure:—

For the god Nonambêśvara of Vorevūr, rice land of the sowing capacity of 1 khaṇḍuga in the first bund behind the tank in front of the village: also rice land of the sowing capacity of 3 koḷagas adjacent to the above rice land: a flower garden to the west of the above land: also land of the sowing capacity of 2 khaṇḍugas near Bommadêvara-betṭattu to the north including the temple area: to the west of this Asiyahasalabhûmi of the sowing capacity of 4 koḷagas for the god Bhairava: pond *guyyalu*: devagôḷaga, 7 dâre of oil and dharṇagôḷaga and bamboo grove.

They (donees) will recite prayers and conduct services in the temple and enjoy in peace the revenues granted.

Those who maintain this grant will have made (get the merit of) a gift of thousand cows in the presence of Vâraṇāsi and Gaṅgâdevi to Brahmins versed in the vêdas. He who takes away a gift of land made by himself or by others will be born as worm in ordure for sixty thousand years. Good fortune :

Śrī Chenna Sadâśiva:—

Note.

This is similar to the record previously noticed and was issued on the same date (Ś 1182 Siddhârthi Chaitra śu 15 Monday, Uttarâyaṇa-sankrânti with Śiva-yôga) and corresponds to Monday 10th March 1259 A. D. This registers the gift of some lands for services in the temple of Noṇambêśvara in Voṛevur made by Sivayôgi Kâreydêvayya. This gift was also got approved by the prince Kumâra Perumâladêva and was formally made over to the donee by the king Irungonadêva Chôḷamahârâja chief of Niḍugal. The donees are Mâdajîya, Mallajîya and Bhâskarajîya, who had married the descendents through female line of Mâdajîya, son of Sômajîya, *sthânapati* (manager) of the temple of Sômanâtha at Mangalavâḍa and Noṇambêśvara at Voṛevûr.

Some of the terms used while describing the gift of lands cannot be clearly made out.

94

At the village Niḍugal, in the hobli of Niḍugal on a stone standing below the Basari tree to the east of Mirsâsâb's mosque.

Size 5 × 2½

Kannada Language and Characters.

ಪಾವುಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಕನಕಗ್ರಾಮದ ಮಿಸ್ತಾನಾಬರ ಮಸೀದಿಗೆ ಪೂರ್ವ
ಬನುರಿಮರದ ಕೆಳಗೆ ಇರುವ ಕಲ್ಲು.

1. ಶ್ರೀ
2. ರಾಮಾ
3. ಓಂನಮಃ ಶಿವಾಯ
4. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದ
5. ಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಷಗಳು
6. ೧೬೨೨ನೆ ವಿಕ್ರಮ ನಾಮನಂವ
7. ತೃತೀಯ ಮಾರ್ಗಶಿರ ಶು ೬ ಗು
8. ರವಾರದಲು ಶ್ರೀಮದಾರೂಢ ಆ
9. ಪ್ತಾಂಗ ಯೋಗಾನುರೂಪ ರಾದಂ
10. ಥಾ ರಂಗ ಯೋಗಿಗಳವರ ಪ್ರಿಯ

11. ಭಕ್ತರಾದಂಥಾ ಶ್ರೀ ಮಂ
12. ನೃಹಾನಾಯಕಾ ಚಾರ್ಯ ಭಾವೆ
13. ಗೆ ತಪ್ಪುವ ನಾಯಕರ ಗಂಡ ಮರೆ ಹೊ
14. ಕೃಷ್ಣ ಕಾಯ್ತು ಮಾರಾಂತರ ಕೊಟ್ಟ ಕಠಾ
15. ರ್ತಿ ಚಿಲುಮರ ಗಂಡ ಕನ್ಯೂರ್ತಿ ಕೊರಾಹ
16. ಪರಸೇನ ಭೈರವ ಮೆಚ್ಚಿ ಮೆಚದವ
17. ರ ಗಂಡ ಮನನ ಶಿರಃಖಂಡನ ಪುಥಯ
18. ದಳ ಪೂಜ್ಯ ಲಿಂಗವೊಡೆದಳ ವಿಧಾಡ ಬಾ
19. ದುರಮಲುಕ ಸಪ್ತಾಂಗ ಹರಣ ಯೇನು
20. ಮುಲಮಂದ ಪಾರ್ಥಿಕಮಲ್ಲ ಹರಿಕುಲವಂ

- | | |
|--------------------------------------|---------------------------------------|
| 21. ಶಾಭಿ ಚಂದ್ರ ಮುಂಮೈಡಿ ಹೊಟ್ಟಂಜಿ ನಾಯಕ | 25. ತ್ವತ ನಾದಿ ಸುರೇಂದ್ರ ನಾತಗಂ ಹೆರಿಯಾಚಿ |
| 22. ರೈಯನವರು ಮಾಡಿಸಿದಂತಾ ಶಾನನಾ \|\|ಹರತಿ | 26. ಯಗೆ ಚಿಕ್ಕನುಪನಾತಗೆ ಹೊಟ್ಟನಪಾಲ |
| 23. ಯ ಶಿವರಾಜನುತ ಕಾಮ ಮಹೀಪಾಯಂಬ | 27. ತತ್ಪತನರನುತ ನಂದಿ ಭೂಪನುತ |
| 24. ಭೂಪಗಂವರ ಸುತ ಬೊಂಮ ಭೂಮಿಪತಿ ತ | |

Translation.

Śrī Rama. Ōm Namaḥ Śivāya.

Be it well. On Thursday, 6th lunar day of the bright half of Mārgasīra in the year Vikrama, 1622nd year of Śālivāhana era:—

The beloved devotee of Rangayōgi, engaged in eight-fold yōga, mahānāyaka-bārya, punisher of those nāyakas who break their word, protector of those who take refuge, slayer of opponents, champion over those who are skilled in the use of daggers (kaṭhāri-chaluvaragaṇḍa), user of musk, a Bhairava to enemy's troops, punisher of those who hate people whom they have liked before, cutter off of the head of Masa, worthy of worship by both the armies (his own troops and the enemy's), subduer of the army of Lingavaḍeya, subduer of the seven constituents of sovereignty of Badura Maluka, possessor of herds of buffaloes? (venumula-manda), champion over kings, a moon to the ocean that is the Harati family— Mummaḍi Hoṭṭanna Nāyaka got this śāsana made:—

Harati Tipparāja's son was named Kāma-mahāpati whose son was Bommaabhūpati whose son was Ādisurēndra. His son was Hiriyōḍeya whose son was Chikanṛipa whose son was Hoṭanṛipāla whose son was Nandibhūpa praised by men. His son . . .

Note.

This inscription is incomplete as it stops in the middle of the royal pedigree.

It belongs to the reign of the chief Hoṭṭenna-nāyaka, chief of Hārati whose genealogy is given in the record. He is said to be a disciple of Rangayōgi.

The date is given as S' 1622 Vikrama Mārgasīra śu 6 Thursday and corresponds to 5th December 1700 A.D.

For Hoṭṭanna-nāyaka we have an inscription dated 1681 (E.C.XII, Pāvugada 59) at Niḍugal. The genealogy and titles of the Niḍugal chiefs are also found in another inscription at Niḍugal (E.C. XII, Pavugada 42).

At the same village Niḍugal, on a viragal to the left of the Sōmanātha temple.

Size 6' × 3'

Kannada Language and Characters.

ಅದೇ ನಿಡುಗಲ್ಲು ಸೋಮನಾಥದೇವರ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ಇರುವ

ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6' × 3'

1. . . . ಸಾಂವೆಕರದಲಸನವಾರದಲು
2. ಕೊರವದಕೋಟಿಯಕಾಳಗದಲ ದಂಡೊ
3. ಮಯನಾಯ್ಕನೊನುರ ದನು

Note.

This record is full of lacunæ. It is stated therein that one Bommayanāyaka died in the battle of Koravada-kōṭe on a Saturday. The characters seem to belong to the 16th century.

96

On the same Nidugal hill, on a bell in front of the Durgā temple.

Kannada language and characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಬೆಟ್ಟದ ದುರ್ಗಾಗುಡಿಯಮುಂದೆ ಇರುವ ಗಂಟೆಯಮೇಲೆ
ಬರೆದಿರುವುದು.

ವಿಶ್ವಾವನುನಾಮನಂವತ್ಸರ ಕಾರ್ತಿಕ ಶು ಜಯಲ್ಲು ಶ್ರೀದುರ್ಗಮ್ಮಗೆ ನಿಡುಗಲ್ಲುದುರ್ಗದ ಒರಗಲ್ಲು ರಾಮಕೃಷ್ಣಯ್ಯ
ಶೇವೆಮಾಡಿದ್ದು

Note.

This records the presentation of the bell by Oragallu Rāmakṛṣṇaiya of Nidugal-durga for the goddess Durgamma on the 5th lunar day of the bright half of Kārtika in the year Viśvāvasu.

The characters seem to belong to the 17th century and the date may correspond to 2nd November 1665 A.D.

97

On a 2nd bell at the same place.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 2ನೆಯ ಗಂಟೆಯಮೇಲೆ.

ಶುಭಕ್ರತುಸಂವತ್ಸರದಮೈಶಾಖಶುದ್ಧ ೧ರಲ್ಲೂ ಕುರ್ಮಬರಶಿವನಪ್ಪನಮಗ ನರಸಂಣನುಅಕ್ಕಿಗಂಠೆ

Note.

This records the gift of a bell by Narasanna, son of Śivanappa, belonging to the community of the Kurubas (shepherds) on the 1st lunar day of the bright half of Vaiśākha in the year Śubhakṛitu.

The characters seem to belong to the 18th century and the date may correspond to 13th April 1782 A. D. The word *akki* used before *ganṭhe* in the inscription may be a mistake for *ikkida*.

Korāṭagere Taluk.

At the town of Korāṭagere, on a stone standing in the land of Gāre Nāraṇappa in the southern bank of the Jayamangali river.

Size 4' × 1' -6"

Kannada Language and Characters.

ಕೊರಟಗೆರೆ ತಾಲ್ಲೂಕು ಕನಬಾ ಗ್ರಾಮದ ನದಿಗೆ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ದಡದ ಗಾರೆ ನಾರಣಪ್ಪನ
ಜಮೀನಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1' -6"

- | | |
|-----------------|----------------|
| 1. ವೆಂಗಳೂರು | 6. ಲೆಯಿಂದ ಬಿದ |
| 2. ದಿಯಲ್ಲರಡಿ | 7. ದಕಾರಣ ಯ |
| 3. ಮಗಳು ಯೆಲ್ಲ | 8. ದೇ ಜಾಗದ |
| 4. ಕೃನು ಛಾರಿದೊಂ | 9. ಲ ಪಾಳೆಗಾ |
| 5. ಬರುಗಣೆಮೇ | 10. ರದಿವ್ವದಲ್ಲ |

Note.

This records the death of a female named Yellakka, daughter of Vengatāreḍḍi Yellareḍḍi while performing some acrobatic feats on a pole set up by the *dombars* (a caste of circus players). She is said to have died on the spot indicated by the inscription in the days of the Pālegārs or local chiefs who ruled at Korāṭagere. No date is given. The characters seem to belong to the 17th century.

Kunigal Taluk.

At the town of Kunigal, on the basenient stone lying broken to the north of the Gaṇēśa temple.

Size 4' -6" × 1' -6"

ಕುಣಿಗಲ್ ತಾಲ್ಲೂಕು ಕನಬಾ ಗಣೇಶ ದೇವಸ್ಥಾನಕ್ಕೆ ಉತ್ತರದಲ್ಲ ಮುರಿದು ಬಿದ್ದಿರುವ
ತಸಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' -6" × 1' -6".

1. ಲಗ್ನಿ ಚಿತ್ತು ವಾಜವೇಯ ನರ್ಬು ಮಹಾಕೃತುಗಳು ವಿಳ್ಳಿ
 2. ಲೈ ಕಲ್ಲಂದೊಳಗೆ ಮೂಗಂಡುಗದ ಹತ್ತು ಕೊಳಗ
- ಬಲ ಭಾಗದಲ್ಲ
3. ಯಾಳರುತಂ ಮಯ
 4. ಹೆರೂಕ್ಕ ಹೊನೆಯ

Note.

'This inscription is very incomplete as a portion of the stone is broken on both sides and the broken pieces are lost. It seems to record the grant of some land with the sowing capacity of 3 khaṇḍugas and 10 koḷagas in Kallandu (village?) for a person whose name begins with Pille.

No date is given. The characters seem to belong to the 14th century A.D.

100

On a slab lying near the Basavana Maṇṭapa in the old peṭe of Huliyaṛdurga in the hobli of Huliyaṛ

Size 4' × 1'.

Kannada Language and Characters.

ಕುಣಿಗರ ತಾಲ್ಲೂಕು ಹುಲಿಯೂರು ದುರ್ಗದ ಹಳೇಪೇಟೆಯ ಬಸವನ ಮಂಟಪದ ಬಳಿ

ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'.

1.	6. ಕಶಾಲೆಯ ಶೃಂ
2. ನಾಡ	7. ಗಾರಮ್ಮನವ
3. ಪ್ರಭು . . . ಯಿಂಮಡಿಕಿ	8. ರು ಮಾಡಿಸಿದ ಬ
4. ರು ಕೆಂಪಯ ಗಾಡ	9. ನವನ ಮಂಟಪ
5. ರವರ ಪಟ್ಟದ ನಾಟ	

Note.

This records that the above Basavana-maṇṭapa (pavilion of the Bull) was erected by Śṛiṅgāramma of Paṭṭada Nāṭakaśāle (royal dancing hall) of Immaḍi Hirikempayagaṇḍa, chief of Yelahankanāḍ (C 1621-1633)

TAMIL SUPPLEMENT.

47

At the village Tagadur, in the hobli of Bilgere, on the first pillar in the Navaranga Maṇṭapa of the Lakshmīkānta Temple.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஷெஷி ஸ்ரீ தகடுர் ஸ்ரீ
2. லக்ஷு லி நாராய
3. ணப் பெருமாள் தி
4. திருமண்டபத்துக்குப்
5. பெரிய கனில தை அ
6. மத்தர் மாரகா முண்ட
7. ன் மகன் செட்டகாமுண்ட
8. ன் செய்வித்த கம்பம். ம |

48

On a second pillar in the same Rangamaṇṭapa

TAMIL AND GRANTHA CHARACTERS

Tamil Language.

TEXT

1. ஷெஷி ஸ்ரீ தகடுர்
2. ஸ்ரீ லக்ஷு லி நாராய
3. யணப் பெருமாள்
4. திருமண்டபத்து
5. க்கு பெர்கவம்
6. மாரகா முண்டன் மகன்
7. ஸர்புவகாமுண்டன்
8. செய்வித்த கம்பம்.
9. மாராய |

49

On a third pillar in the same Rangamaṇṭapa.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஷெஷி ஸ்ரீ தகடுரி
2. ஸ்ரீ லக்ஷு லி நாராய
3. யணப் பெருமாள்
4. திருமண்டபத்துக்கு
5. சையூர் கடை
6. தை செய்வித்த
7. கம்பம். ம |

On a fourth pillar in the same Rangamanṭapa.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஸ்ரீ ஸ்ரீ தகடுர்
2. ஸ்ரீ லக்ஷ்மி நாராய
3. ணப் பெருமாள் தி
4. ரு மண்டபத்து
5. க்கு காராயப்பன்
6. ளி சிங்கன் மந்ந
7. ன் செய்வித்த கம்
8. பம் ம ।

At Tirumakūḍlu in the hobli of T. Narsipur, on the *balipīṭha* in the temple of Agastyêśvara.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

- West face—1. ஸ்ரீ ஸ்ரீ திருவகத்தீஸ்வர முடையார்
 South face—2. சயச் சாமந்தர் கங்க மண்டலபிள்ளையா
 East face—3. ன வீரநரசிம்ஹ பிள்ளை ஷெண்ணாயக்கர்
 North face—4. செய்வித்த ஸ்ரீபீடே சரிவரஸ்து

At the same temple on the pedestal of the sacred bull in the temple of Agastyêśvara.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

- West face—1. ஸ்ரீ ஸ்ரீ வீர நாரஸிம்ஹ ஷேவன் பூயிமிராஜம் பண்ணி அருளா
 நிற்க திருவகத்தீஸ்வரமுடையார் சயச் சாமந்தன் கங்கமண்டலப் பிள்ளையான வீர நாரஸிம்ஹப்
 பிள்ளை ஷெண்ணாயக்கர் செய்வித்த வு ஷ ஹ தெவரும் வு ஷ ஹ தெவர் மண்டபமும்.

At the village Talakād, on a slab in the southern wall of the Maralésvara Temple.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. வைஜநாதீஸ்வரமுடையார் கொயிலில் ஸ்ரீரூபதி
2. ஸமாமுந் கழுதி அபர பகஷத்துச் சதுஷ்சியும்
3. ண்டு இன்னுயனார்க்கு வித்தாயம் கட்டுக் குத்திகை மண்
4. பூவார்க்குவுந் இப்படியைக்குமி-பத்து இதுக்கு எப்பெ
5. ன ஆத மண்ணனுக்கு இப்படிக்கு வை ஜ பெயு
6. ப் படிக்கு நான் யொவனாராயணன் எழுத்து

At the village Yereyûr in the hobli of Yelandur, on a stone lying in the middle of the village.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஸ்ரீரூபதி மது ஸ்ரீரூபதி
2. ஸ்ரீரூபதி மது ஸ்ரீரூபதி
3. ஸ்ரீரூபதி மது ஸ்ரீரூபதி
4. ஸ்ரீரூபதி மது ஸ்ரீரூபதி
5. உத்த ரொத்தரம் ஸ்ரீரூபதி
6. ஸ்ரீரூபதி மது ஸ்ரீரூபதி
7. நிற்க முடிக்கொண்ட சோழமண்டலத்து
8. கங்கை கொண்ட சோழமண்டலத்து
9. ட்டு மரையூர் உத்தரம் சோழ மல்லூர் ந
10. ஸ்ரீரூபதி மது ஸ்ரீரூபதி
11. மப்பித்தார் வல்லாள ஷெவர் வல்லா
12. ஸ்ரீரூபதி மது ஸ்ரீரூபதி
13. டு செலுத்தக்கடவார் கந்தையாரணன்

**LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED
ACCORDING TO DYNASTIES AND DATES.**

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page in the Report	Inscription number in the Report	Date	Ruler
			GANGA.
80	1	12th regnal year: Kārtika Full Moon C. 567.	[Avinīta]. Kongaṇyadhirāja.
188	67	6th regnal year: Kārtika māsa: Vibhava Samvatsara C. 908.	Satyavākya Perināṇaḍi.
			SĀNTALIGE CHIEF.
204	83	51st regnal year: Krodhana Mār. śu 7, Bri. 16th November 1265, Monday (week day irregu- lar).	Boimmarasa son of Bīrarasa of Hosagunda.
			VAṆE CHIEF.
210	90	Ś 1189 Prabhava Jyēshṭha śu 5, Gu. April 30, 1267 ?.	Vīra Kumāra Sōyidēvarasa
211	91	Ś 1216 Vijaya Śrāva. śu 5, Bri. Thursday, July 1293.	Immaḍi Sōyidēva
			NIḌUGAL CHŌLAS.
212	92	Ś 1182 Siddhārthi Chaitra śu 15, Monday, Uttarāyana-Sankrānti Śiva yōga—Monday, March 10, 1259 A.D.	Irungona Chōla
216	98	Do	Do

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Records the grant by the king of some lands and a house in Pulliūr in the division of Korikunda for a Jaina temple of the Yāvanika Sangha, set up by the mother of the Pallava King Simhavishṇu. The engraver is named Perera son of Ṭampatuva of Kuvaḷāla. The contemporaneity of the Pallava King Simhavishṇu and the Ganga King Avinita furnished by the inscription is of importance for Ganga chronology.

Records the grant of some lands to Ereyangēśvara by Ereyamma for whitewashing (sunṇa) and plastering (sothe). The lands are said to have been purchased from Srikanṭha-bhaṭṭār. The composer is named Lakuliśvara-bhaṭṭār.

Viragal giving the exploits of Mācheyanāyaka of Hedase in defending the fort of Bhārangi.

Viragal describing a battle in which Mahāpradhāna Mūkarasa is said to have taken part and his *mava* Tayalapa of Keppage is said to have fought and died. Mahāmaṇḍa-ḷēśvara Viradēva with Gōpaya and Chaṭeya as also Sōyidēvarasa and Bommarasa are referred to in the record.

Records a grant of lands in Choraveyadase by the Mahāpradhāna Sāntarasa's son (not named) encamped in Kammāranabayalu under the orders of the King to Brahmans.

Gift of some lands for the God Sōmanātha of Maṅgaḷavāḍa by Śiṣayōgi. Kāreyadēva with the approval of Kumāra Perumāḷadēva and the king into the hands of Mādajīya, etc., the sthānapatis of the temple.

Gift of some lands for the God Noṇambēśvara of Voṇevur by the same donor as above.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			HOYSALAS.
166	38	Ś 1044 Plava Mār. śu 5, Sō.= November 16, 1121 A. D. Wednesday. ?	Kulöttungachōla Bhujabala Viraganga Hoysalādēva (Vishṇu- vardhana).
91	2	Chālukya Vikrama-kāla Parīdhāvi Jyēsthā 30 Sō=June 15, 1132 A. D. Wednesday. ?	Vishṇuvardhana.
168	39	.....	[Vishṇuvardhana ?.]
102	10	Ś 1076 Śrīmukha sam. Uttarāyana sankranāṇa (December 25, 1153 A. D.).	Narasimha I
170	41	Ś 1089 Sarvajit (1167 A. D.)	Do
110	14	Ś 1093 Khara Śrāv. śu 5 Bu (July 9, 1171, Friday ?)	Do
165	37	Jaya Kār śu 8 Sō. (4th November 1174 ?).	.....
170	42	C. 1175.	Ballāḷa II
193	72	Ś 1112 Sādhāraṇa vai. śu 5, Bri. (April 11, 1190 A. D.).	Do
177	51	Vaiṣ. śu	Vīra Ballāḷadēvar
98	5	.....	Vīra Ballāḷa dēva
192	71	Nala (1196 A.D.)	Ballāḷa II
172	43	Ś 1144, Chitrabhānu Bhā śu 2 Bu = 10th August 1222 A.D.	Narasimha II

arranged according to dynasties and dates.—*contd.*

Contents and Remarks

Gift of some lands at Chandavanahalli and Kumārabīḍu in Maisenād by Mahāpradhāna Daṇḍanāyaka Gangapayya for a basadi built at Hādaravāgil in memory of Sōvanadaṇḍanāyaka.

Grants of lands by Mahāsāmanta Chōlayya, son of Benavayya to Śiva temples at Bānavura, Soralamāvu, Henneyageṛe and Kittanakeṛe. The Chālukya King Bhūlōka-malla Sōmēśvara is named at the beginning of the grant to show his overlordship.

Praise of Jinaśāsana and the titles of the Hoysala king are given in this fragmentary record.

Grant of the village Nāgarahāl after obtaining the same from the king by Māchadaṇḍādhiśa, disciple of the Jaina teacher Śrīpāla-traividya for the basadi of Ādidēva. The spiritual descent of Śrīpālatraividya is given.

Viragal record mentions mahāpradhāna sarvādhikāri-daṇḍanāyaka Biṭṭimayya.

Grant of some lands by Halanāreyanāyaka for the god Mārēśvara to the priest Chāmajya.

Records the grant of a koḍagi by Mahāpradhāna Biṭṭiyagāvunḍa as Gaunḍukoḍage.

Grant of the remission of certain taxes on the dēvadāna lands of Kengūru Māra-vangala by certain prabhu-gavunḍus of Maisunād including Hoysala-gaunḍa of Maisūr for the God Bembēśvara of Kumāranabīḍu. The grant was made in the presence of Daṇḍanāyaka Biṭṭimayya.

Fragmentary: merely gives the praise of Jinaśāsana.

Fragmentary: mentions a grant by Tagaḍur prabhu-gāvunḍas.

Viragal: describing the heroism of a warrior named Kaṇṇayanāyaka.

Grant of Vallāḷusvāmyam of the village Maraiyūr by the king.

Records the construction of a temple by Viragāvunḍa of the village Elachigere in Kāranād.

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Page in the Report	Inscription number in the Report	Date	Ruler
169	40	Ś 1145 Svabhānu = 1223 A.D.	Narasimha II
109	13	Tāraṇa Mār śu 13 Sō—25th Nov- ember 1224 Monday.	Do
177	52	Ś 1181 Kālayukta Māgha ba 14 Bri—23rd January 1259 Thursday.	Narasimha III
181	55	.....	Nārasimha dēvan (Narasimha III ?).
181	54	(Narasimha III ?) ....	..... VIJAYANAGAR KINGS.
183	59	Ś 1288 Parābhava phāl ba 10—24th February 1367.	Bukaṇḍeyar (Bukka I)
190	68	.....	.....
194	73	Ś 1302 Raudri Māgha śu 11 Sō Rōhiṇi—January 7, 1381.	Vīra Haryappaḍeyar (Hari- hara II). BĒLŪR CHIEFS.
118	27	Ś 1696 Jaya phāl śu 15—17th March 1775 A.D.	Kishnappa Nāyaka, son of Venkaṭādri Nāyaka. HARATI CHIEFS.
219	94	Ś 1622 Vikrama Mār śu 6 Gu = 5th December 1700 A.D.	Mummaḍi Hoṭṭenna Nāyaka. KĒLADI CHIEFS.
208	86	Ś 1542 Siddhārthi Vai śu 15 Ā. = 18th April (1619 A.D.)	Venkaṭappa Nāyaka

arranged according to dynasties and dates—*contd.*

Contents and Remarks

Viragal : describes the exploits of a warrior named Dēpayaya-nāyaka of Komārana-bīdu during the invasion? (bavaṇe) of the mahāprachaṇḍa-daṇḍanāyaka Bilavoḷadaṇ-nāyaka.

Viragal : siege of Yeleganūr in a war between Nārasingadēva and the king of Magara.

Records the gift of the village Gegganahāl (now called Degganahalli), a hamlet, to the mahājanas of Nibbayal.

Records the setting up of the Bull-God in a maṇṭapa in the temple of Agastyēśvara at Tirumakūḍalu by Vīra Narasimhapillai-daṇṇāyakkar.

Construction of a balipīṭham in the above temple of Agattiśvaramuḍaiyār by Vīra Narasimhapillai-daṇṇāyakkar.

The record is incomplete. The names of the king and mahāpradhāna Basavadanṇāyaka and an officer (adhikāri) Rāghavadēvarasa are given.

The name of Mādhava as a devotee of Vaidyalinga is inscribed on a wall in the Vaidyēśvara temple at Talkāḍ. It probably denotes Mādhava-mantrin, minister of Prince Mārapa.

Registers a grant by the mahājanas of Upēndrapura *alias* Maddūr for certain services in the Dēsinātha temple at Maddūr including the recitation of the Vēdas and Tiru-pāṭṭu.

Registers the gift of the village Hulugalale to the asectic Rāmānuja Parakālasvāmi, disciple of Vēdānta Parakāla-svāmi (of the Parakāla Matt at Mysore) who is called asmad-asādhāraṇa-svāmi by the donor. The grant was made on the bank of the Kalyāṇi at Mēlugōṭe or Yādavagiri-kshētra.

Incomplete. Gives the titles and genealogy of the chief.

Records the renovation of the temple of Rāmēśvara at Varadāmūla-tīrtha by the chief.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
203	82	Ś 1596 Pramādi Nija Bhādra śu 15=16th September (1673).	Chennammāji, Queen of Sōmaśekhara Nāyaka. YELAHANKA CHIEF.
223	100	.....	Immaḍi Hiri Kempaya Gauḍa CHIEFS (Miscellaneous).
109	12	.....	Dunandiru Raghupati-rāja Voḍeyar.
174	46	Ś 1465 Śōbhakrit Nija Śrāv śu 10—(9th August 1543).	Vīra Dēvarāja Voḍeyar MYSORE KINGS.
113	15	Virōdhi Jyēsthā ba 1—(24th June 1709 ?).	Kaṇṭhīrava Narasarāja Vaḍeyar.
115	16	Chitrabhānu Mār śu. 14—30th November 1762.	Kṛishṇarāja Vaḍeyar II
123	18	Śōbharkrit Bhā ba. 5—15th Sep- tember 1783.	Tippu Sultan
125	19	Prajōtpatti Vaiś. ba. 15 Sō—20th May 1811.	Kṛishṇarāja Vaḍeyar III
128	20	Yuva Pushya ba. 11—25th Janu- ary 1816.	Do
159	27	Ś 1738 Kali 4917 Dhātu Mār ba. 10—Saturday the 14th Decem- ber 1816.	Do
163	35	Ś 1738—1816	Do

arranged according to dynasties and dates—*contd.*

Contents and Remarks

Records the grant of some land for the construction of a building for the Rāmājī-kūṭada-maṭha at Kōṭipura, at present known as the Lōkāchārya Maṭha at Sāgar.

Records the construction of a Basavana-maṭṭapa (at Huli-yūrdurga) by Śringāramma of the Paṭṭada nāṭakaśāle.

Records the paving of the yard near the dhvaja-stambha in the Kōśava temple at Bēlūr under the orders of the chief.

Registers the grant of the village Kimihalī in Tagaḍūr-sthala as *umbali* to the priest Kereya Nanjayadēvaru of Tagaḍūr. The signature of the chief is given as Sōmēśvara.

A nirūp of the king addressed to Mēlukōṭe Chāmaiya directing that the *tanian* of Rāmānuja-dayāpātram should continue to be used in Melkōṭe and elsewhere during the recitation of prabhandhams in temples.

A nirūp addressed by the King to Haidar Ali Khāna Bahadur directing that impediments in the realisation by the Parakāla Matt of the revenues of the village Attāni, Navalūr and Mungipaṭṭi granted by the King's mother should be removed and that Vēdānta Parakālasvāmi, the guru of the Matt should be enabled to use the revenues for samārādhana, etc., in the Matt.

A nirūp directing the use of both the taniyans Rāmānujadayāpātra and Śrīsaila-dayāpātra at Mēlugōṭe temple.

A nirūp recording an order of the King that certain honours in all the Vishṇu temples within the State including modal-tīrtha should be offered to the rāja-guru Ghaṇṭāvatāra Parakālasvāmi and his representatives.

Nirūp granting exemption to the Parakālasvāmi Matt from the payment of customs dues on bags of rice brought from Hula-gaḷale.

Records the gift by the King of a jewelled cradle for dōlōtsava of the Gods Haya-grīva and Lakṣhmī-Nārāyaṇa in the Matt of Brahmataṇtra Ghaṇṭāvatāra Parakālasvāmi.

Records the gift of a jewelled śaṭhaḡōpa by the King to the Matt of Ghaṇṭāvatāra Parakāla.

List of inscriptions published in the report.

Page in the Report	Inscription number in the Report	Date	Ruler
133	22	Ś 1738 Dhātu Māgha śu, 10 Sō—27th January 1817.	Kṛishṇarāja Vaḍeyar III
129	21	Īśvara Kār śu. 15 Bhā.—23rd November 1817.	Do
147	23	Ś 1740 Bahudhānya Pushya ba. 10 Gu.—21st January 1819.	Kṛishṇarāja Vaḍeyar III
152	24	Vikrama Mār. śu. 15—19th December 1820.	Do
154	25	Pārthiva Phāl. śu. 1 Gu.—9th March 1826.	Do
156	26	Vikriti Bhādra. śu. 7 Bu.—25th August 1830.	Do
160	28	.....	Do
161	29	.....	Do
163	34	.....	Do
198	79	Saumya Jyēsh. ba. 8—14th June 1849.	Do
163	33	.....	Chāmarāja Vaḍeyar IX, son of Kṛishṇarāja Vaḍeyar III.

arranged according to dynasties and dates.—*contd.*

Contents and Remarks

Nirūp recording the gift by the King of the villages Chinmali, Dodegaudanakoppalu, etc., to Brahmatantra Ghaṇṭāvatāra Parakālasvāmi, the parama-guru of Maisūra-samasthāna for the tadyārādhanā and the worship of the Gods Hayagrīva and Lakshmī-nārāyaṇa in his Matt.

Nirūp recording the gift by the above King to the above Guru of certain villages Būkahali, etc., for services of the Gods Hayagrīva and Lakshmīnārāyaṇa in his Matt.

Nirūp recording annual grant by the same King to the same Guru Brahmatantra Ghaṇṭāvatāra Parakālasvāmi of the sum of 12,600 varahas for the services of the Gods Hayagrīva and Lakshmīnārāyaṇa in the Matt and for feeding Brahmans.

Nirūp recording the grant of the villages Attāni, etc., in Andūra-sthala in place of the previous money grant to the Guru Vēdānta Parakālasvāmi for the expenses of feeding the Brahmans, *Chāturmasya-sankalpa*, tiru-nakshatra of Śrīnivāsa Parakālasvāmi, and worship of Vēdāntāchārya at Ālvār Tirunagari (Tinneveli District).

Grant of exemption from customs dues made to the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi for articles like rice, ghee, etc., purchased for the Matt.

Nirūp recording an annual money grant for the feeding of Brahmans at the Tirupati Hill conducted by the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi.

Records the gift of a golden cradle to the Parakālasvāmi Matt (Hayagrīva-sannidhi) by Kṛishṇavilāsada Ammaṇṇiyavaru (Queen of Kṛishṇarāja Vodeyar III).

Records the gift of a golden cup to Śrīnivāsa Brahmatantra Parakālasvāmi by the king.

Records the gift of a silver tripod for the above Matt (Hayagrīva-sannidhi) by the king.

Grant by the king of some land to Venkaṭaiya for the building of a temple and establishment of an agrahāra, Rāmānuja-kūṭam, etc., near Changūr in Haradanahalli hobali.

Records a gift by the Queen named Vāṇivilāsa Mahārāṇiyavaru of a golden cup to Kṛishṇa Brahmatantra Parakālasvāmi on the occasion of her getting *chakrāṅkana*.

List of inscriptions published in the report,

Page in the Report	Inscription number in the Report	Date			Ruler
Gurus of the Parakālasvāmi Matt					
161	30	No date	....	....	Kṛishṇa Brahmatantra Para- kālasvāmi.
162	31	Do	....		Do
162	32	Do	....	....	Do

The rest of the records do not refer

arranged according to dynasties and dates.—*concl'd.*

Contents and Remarks

(Not included in the above records).

Records the gift of a golden cup for the services of the God Hayagrīva-sannidhi (in his matt).

Records the gift of a golden cup to the Guru by his disciple, the mother of Kāntaiyarasū on her completing the age of sixty.

Records the gift of a golden cup to the Guru by Kāntaiyarasū on the above occasion.

to any specific dynasties.

APPENDIX 'A'.

CONSERVATION OF MONUMENTS.

*During the year 1937-38.**(Based on the Annual Report of the Government Architect, Bangalore.)*

About 32 monuments were inspected during the year under Report.

Inspection reports from the Revenue Sub-Division Officers were not received regularly in spite of repeated requests. It is very necessary to impress upon the local officers that they should take personal interest in the up-keep of these relics of ancient art and see that they are protected against

Inspection Reports. damage and decay.

The renovation work of Sri Chennakēśava temple at Bēlūr was completed according to the programme originally sanctioned. Government ordered that the renovation of the subsidiary temples in the enclosure might be carried out. These are being attended to.

Renovation.

Proposals for the renovation of Śrī Rāṅganāthasvāmi temple at Seringapatam were received and recommendations as to how it could be done were forwarded to the local officers concerned.

No fresh monuments were declared protected during the year.

With regard to the reclassification of Ancient Monuments, the Committee appointed to go into the question could not meet during 1936-37 as already reported.

Classification of Ancient Monuments. The Committee, however, met during the year under report and definite recommendations on the matter were forwarded to Government.

The following is the statement of expenditure incurred during the year for the maintenance and repair of Ancient Monuments in the State.

Expenditure on Conservation.

**STATEMENT SHOWING THE EXPENDITURE INCURRED FOR THE
REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN
THE STATE DURING THE YEAR 1937-38.**

Amount spent

		Rs. a. p.		
MYSORE DISTRICT.				
Seringapatam	...	Śrī Raṅganāthasvāmi temple	...	850 0 0
		Gumbaz	...	1,032 0 0
Mēlkōṭe	...	Śrī Nārāyaṇasvāmi temple	...	1,208 0 0
Nanjangud	...	Śrī Śrīkanṭhēśvara temple	...	2,902 0 0
Talkāḍ	...	Śrī Vaidyēśvara temple and other temples at the place (Special repairs done for the Pañchaliṅga jātra.)	...	7,000 0 0
MANDYA DISTRICT.				
Nāgamangala	...	Saumya Kēśava temple	...	86 0 0
Hasaholalu	...	Lakshmi-Nārāyaṇa temple	...	3,844 9 7
HASSAN DISTRICT.				
Hārnahalli	...	Sōmēśvara temple	...	498 0 0
Śravaṇabelgoḷa	...	Akkana Basti	...	1,484 0 0
		Chandragupta Basti	...	1,140 0 0
		Śāntiśvara Basti	...	110 0 0
		Jain Mutt	...	12 0 0
Nuggihalli	...	Lakshmīnarasimha temple	...	3,402 0 0
Jāvagal	...	Lakshmīnarasimhasvāmi temple	...	550 0 0
Bēlūr	...	Śrī Chennakēśava temple	...	851 0 0
				19,900 0 0
				2,400 0 0
Haḷebīḍ	...	Temples and Basti	...	5,230 0 0
Shānti	...	Yōgānarasimha Temple	...	195 11 4
KOLAR DISTRICT.				
Ālambgiri	...	Śrī Venkaṭaramaṇasvāmi	...	1,080 0 0
Kuruḍumale	...	Śrī Vināyaka temple	...	166 0 0
SHIMOGA DISTRICT.				
Belgāvi	...	Temples	...	48 0 0
Ikkēri	..	Aghōrēśvara temple	...	431 0 0
Nagar	...	Dēvagangā Ponds	...	84 0 0
CHITALDRUG DISTRICT.				
Challakere	...	Monuments in the Taluk	...	170 0 0
Moḷakālmūru	...	Aśōka's Inscriptions	...	45 6 0
Heggere	...	Jain Basti	...	20 0 0

**MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF
ARCHÆOLOGY AND HIS ASSISTANTS**

During the year 1937-38.

(Asterisk denotes Protected Monuments.)

MYSORE DISTRICT.

<i>Place.</i>		<i>Monuments, etc.</i>
Mysore	...	Jaganmohan Palace
Seringapatam	...	Pūṛṇiah's Bungalow
Yeḷandūr	...	Varāhasvāmi temple
		*Gaurīśvara temple
Biḷigiri Hills	...	Raṅganātha temple
Agara	...	Narasimha temple
		Durgā temple
		Rāmēśvara temple
Maddūr	...	Chakrapāṇi temple
		Old Dēśēśvara temple
Mūgūr	...	Dēśēśvara temple
		Tripurāmbā temple
		Nārāyaṇasvāmi temple
		Jain temples
T-Narsipur	...	Mūlathānēśvara temple
		Guñjā-Narasimha temple
Ālagōḍu	...	Siddhēśvara temple
		Chennigarāya temple
Tirumakūḍlu	...	Agastyēśvara temple
		Vyāsarāya mutt and old sculptures
Talkāḍ	...	Kīrtinārāyaṇa temple
Māliṅgi	...	Janārdana temple
		Mahāliṅga temple
		Mallikārjuna temple
Vijāpur	...	Arkēśvara temple
Śivasamudram	...	Sōmēśvara temple
		Raṅganātha temple
Malavalli	...	Śārṅgapāṇi temple
Mārehaḷli	...	Lakshmīnarasimha temple
		Amṛitēśvara temple
Mēkedāt	...	Śiva temple
Kabbāl	...	Hill Fort, etc.
		Kōḷēśvara temple
		Bhīmēśvara temple
		Kabbāḷammā temple
Kāṅkāṇhaḷli	...	Raṅganātha temple
Moḷagālu	...	Mahadēvēśvara temple

TUMKUR DISTRICT.

Pāvagaḍa	...	...	Hill Fort, etc. Īśvara temple Masjid
Niḍugal	...	...	Hill Fort, etc. Sārvāḍēśvara temple Kālamīnā temple Kāśi Īśvara temple Hanumān temple Mirza Hussain Vali Darga Śrī Rāma temple Īśvara temple Virabhadra Shrine Pārśvanātha Basti Durga Shrine Ādinārāyaṇa Shrine Tippe Rudra temple Lakshminarasimha temple Nagarēśvara temple Sōmēśvara temple Ruined Masjid Mahishāsuraṃardinī Shrine Ruined Bhairava Shrine Chennakēśava temple Īśvara temple (another) Palace of Pāllogārs Kālahastīśa temple Nandi temple
Midigēši	...	...	Hill Fort, etc. *Venkaṭaramaṇa temple Old Palace site Masjid Āñjanēya temple *Mallēśvara temple
Koraṭigere	...	...	Hill Fort, etc. Gavi Timmaiya's cave temple Gaṅgūḍharēśvara temple
Kuṇigal	...	...	Gaṇēśa temple Narasimha temple Padmēśvara temple Śivarāmēśvara temple Sculptures on watergates Sōmēśvaratemple
Huliyūrdurga	...	...	Hill Fort, etc. Gōpālakṛishṇa temple Jyōtirmayēśvara temple

HASSAN DISTRICT.

Śraṇabelgola	...	...	*Monuments on the Doḍḍabeṭṭa and Chikkabeṭṭa
Jinanāthapura	...	...	*Śāntinātha Basti
			Minor Bastis

APPENDIX 'B'.

List of Photographs taken during the year 1937-38.

Serial No.	Size	Description	View	Village	District
1	12"×10" ...	Jaganmohan Palace Chitraśālā.	Santānāmbuja ...	Mysore ...	Mysore
2	Do ...	Do ...	South-west wall ...	Do ...	do
3	Do ...	Do ...	South-east wall ...	Do ...	do
4	Do ...	Do ...	North-east wall ...	Do ...	do
5	Do ...	Do ...	North-west wall ...	Do ...	do
6	Do ...	Do ...	Dasara procession of Kṛṣṇarāja Wodeyar III.	Do ...	do
7	Do ...	Do ...	Keddaḥ operations ...	Do ...	do
8	Do ...	Do ...	South wall ...	Do ...	do
9	Do ...	Do ...	North wall ...	Do ...	do
10	Do ...	Do ...	Vaṃśāvataraṇa-Vaibhava	Do ...	do
11	Do ...	Do ...	Vasantōtsava ...	Do ...	do
12—15	Do ...	Do ...	Portraits of historical personages—groups.	Do ...	do
16—22	6½"×4½" ...	Do ...	Portraits of historical personages—Individuals	Do ...	do
23	Do ...	Dewan Pūrṇiah's Bungalow.	North-west view ...	Seringa- patam.	Mandya
24	Do ...	Do ...	South-west view ...	Do ...	do
25	Do ...	Do ...	View of sōpāna with the Kāvērī river.	Do ...	do
26	Do ...	Garrison Cemetery ...	View from east ...	Do ...	do
27	8½"×6½" ...	Hill ...	View from a distance ...	Pāvagaḍa	Tumkur
28	Do ...	Do ...	View from fort wall ...	Do ...	do
29	6½"×4½" ...	Do ...	View of Niḍugaldurga ...	Do ...	do
30	Do ...	Do ...	View of Kammandurga ...	Do ...	do
31	Do ...	Do ...	View of Pāvagaḍa town.	Do ...	do
32	8½"×6½" ...	Niḍugal durga ...	View from a distance ...	Niḍugal ...	do
33	Do ...	Do ...	Nearer view ...	Do ...	do
34	Do ...	Sōmēśvara temple ...	Doorway ...	Do ...	do
35	6½"×4½" ...	Niḍugal durga ...	View of the town from hill.	Do ...	do
36	Do ...	Do ...	Hugo cannon ...	Do ...	do
37	Do ...	Do ...	Front view of Palace ...	Do ...	do
38	Do ...	Do ...	Virabhadra ...	Do ...	do
39	Do ...	Do ...	Bull maṇṭap on the top	Do ...	do
40	Do ...	Do ...	Nārāyaṇā ...	Do ...	do
41	Do ...	Do ...	Annapūrṇā ...	Do ...	do
42	Do ...	Do ...	Gateway ...	Do ...	do
43	6½"×4½" ...	Midigesi Hill ...	View of the building on the top.	Midigesi ...	do
44	Do ...	Do ...	View of the Masjid ...	Do ...	do
45—47	Do ...	Do ...	Rock-cut doorway ...	Do ...	do
48	Do ...	Do ...	View of Rampart ...	Do ...	do
49	Do ...	Koraṭigere Hill ...	View from near ...	Koraṭigere.	do
50	Do ...	Do ...	View from a distance ...	Do ...	do
51	Do ...	Do ...	Viraraguḍi ...	Do ...	do
52	Do ...	Venkaṭaramaṇasvāmi temple.	Garuḍa ...	Kunigal ...	do

APPENDIX 'B'.—*contd.*

Serial No.	Size	Description	View	Village	District
53	6½" × 4½"	Īśvara temple	South-east	Kupigal	Tumkur
54	Do	Durgā temple	Mahishāsūramardīnī	Do	do
55	Do	Sōmēśvara temple	Sarasvatī	Do	do
56	Do	Do	Pārvatī	Do	do
57	8½" × 6½"	Do	Mahishāsūramardīnī	Do	do
58—59	Do	Īśvara temple	North-east view of Gaṇḍa-bheruṇḍa image.	Do	do
60	6½" × 4½"	Huliyūrdurga	View from north-west	Huliyūr-durga.	do
61	Do	Do	View from north-east	Do	do
62	8½" × 6½"	Harihārēśvara temple.	Ground plan	Harihar	Chitaldrug
63	Do	Stone inscription of Viṣṇuvardhana.	...	Halebīd	Hassan
64	Do	Stone inscription of Perumāḷ Daṇāyaka, front.	...	Narasa-mangala.	Mysore
65	Do	Stone inscription of Perumāḷ Daṇāyaka, back.	...	Do	do
66	Do	Pāṇḍya Coins	...	...	...
67	Do	Specimen page of the "Memoirs of Hyder Ally" by Peixoto.	...	...	...
68	6½" × 4½"	Īśvara temple	Figure on Dīpastambha.	Ummattur...	Mysore
69	8½" × 6½"	Gaurīśankara temple.	North view of Mahādvāra.	Yelandūr	do
70	Do	Lakṣmīvarāha temple.	Lakṣmīvarāhasvāmī	Do	do
71	Do	Biligirirangan hills	View of the precipice	Do	do
72	Do	Do	Another view	Do	do
73	6½" × 4½"	Do	Doḍḍasampige-mara view.	Do	do
74	Do	Do	Doḍḍasampige-mara view. (another).	Do	do
75	Do	Do	A group of Todas (full figure).	Do	do
76	Do	Do	A group of Todas (busts).	Do	do
77	Do	Do	View of Biligiri Hills (from midway).	Do	do
78	8½" × 6½"	Do	Do (from a distance)	Do	do
79	6½" × 4½"	Dēśēśvara temple	Bull maṇṭapa	Maddūr	do
80	8½" × 6½"	Narasimha temple	Narasimha	Agara	do
81	Do	Do	North-west view	Do	do
82	Do	Do	North-east view	Do	do
83	Do	Durgā temple	Durgā	Do	do
84	Do	Dēśēśvara temple	Kālabhairava	Mūgūr	do
85	6½" × 4½"	Do	Sugar cane mill of granite.	Do	do
86	Do	Agastyēśvara temple.	Dancing Viṣṇu	Tirumakūḍlu	do
87	Do	Do	Subrahmanya	Do	do
88	Do	Do	Dakṣiṇāmūrti	Do	do
89	8½" × 6½"	Do	Lady with a fiddle	Do	do
90	Do	Do	Lady dancing	Do	do
91	12" × 10"	...	View of Kāvērī and Kapinī rivers with Tirumakūḍlu.	Do	do

APPENDIX 'B'.—concl'd.

Serial No.	Size	Description	View	Village	District
92	6½" × 4½"	Kēśava temple ...	Kēśava ...	Ālagoḍu ...	Mysore
93	12" × 10"	Kirtinārāyaṇa temple.	Kirtinārāyaṇa ...	Talakād ...	do
94	8½" × 6½"	Do ...	Metallic image	Do ...	do
95	6½" × 4½"	Janārdana temple ...	North-east view ...	Mālingi ...	do
96	Do ...	Do ...	Janārdana ...	Do ...	do
97	12" × 10"	Raṅganātha temple ...	Raṅganātha ...	Śivasamudra	do
98	10" × 8"	Do ...	South-east view ...	Do ...	do
99	6½" × 4½"	Sōmēśvara temple ...	South-west view of Goddess' shrine.	Do ...	do
100	Do ...	Do ...	Gaṇēśa in navaraṅga ...	Do ...	do
101	Do ...	Do ...	Bālasubrahmanya ...	Do ...	do
102	12" × 10"	...	View of Gaganachukki falls, from east.	Do ...	do
103	Do ...	...	View of generating house and valley.	Do ...	do
104	10" × 8"	Narasimha temple ...	Narasimha ...	Mārehaḷli ...	do
105	6½" × 4½"	Do ...	Side view of Garbhagṛiha.	Do ...	do
106	10" × 8"	Śaṛṅgapāṇi temple ...	Śaṛṅgapāṇi ...	Maḷavalli ...	do
107	6½" × 4½"	Kabbāl durga ...	View from Sātanūr ...	Kabbāl ...	do
108—112	8½" × 6½"	...	View of Kāvērī river—Mēkēdātu.	..	do
113	Do ...	...	Do ...	...	do
114	Do ...	...	View of Saṅgama with Saṅgamēśvara temple.	...	do
115—116	Do ...	...	Views of Kabbāldurga ...	Kabbāldurga.	do
117	6½" × 4½"	Bhīmēśvara temple ...	North-east view ...	Do ...	do
118	Do ...	...	Fort wall and granery ...	Do ...	do
119	8½" × 6½"	Kāśivīśvēśvara temple.	Ground plan and elevation (drawing).	Būdūr ...	do
120	10" × 8"	Gōmaṭa ...	Front view ...	Śravaṇabel-gola.	Hāssan
121	Do ...	Do ...	Back view ...	Do ...	do

APPENDIX 'C'.

List of Drawings prepared during the year 1937-38.

1.	Narasimaṅgala	...	Rāmēśvara temple	...	Ground plan.
2.	Ālur	...	Arkēśvara temple	...	Do
3.	Raghavāpura	...	Lakshmī-Nārāyaṇa temple	...	Do
4.	Harihar	...	Hariharēśvara temple	...	Do
5.	Tirumakūḍlu	...	Agastyēśvara temple	...	Sketch of Agastyēśvara
6.	Pāvagaḍa	...	Hill fort	...	linga.
7.	Niḍugal	...	Hill fort	...	Guide map.
8.	Taḍimāliṅgi	...	Janārdana temple	...	Do
9.	Mārehaḷli	...	Lakshmī-Narasimha temple	...	Ground plan.
				...	Do

APPENDIX 'D.'

List of books acquired for the Library of the Office of the Director of Archæological Researches in Mysore, Mysore, during the year 1937-38.

Sl. No.	Title of the book	Remarks
1	Pari Kathai (with commentary) by R. Raghava Aiyengar.	Presented by the Registrar, Annamalai University.
2-3	Annual Report of the Mysore Archæological Department for 1935.	Presented by the Director.
4	Agriculture Insurance—A practical scheme suited to Indian conditions, by J. S. Chakravarthi.	Received from the Superintendent, Government Central Book-Depot, Bangalore.
5	Annual Report of the Watson Museum of Antiquities, Rajkot, for the year 1936-37.	Received from the Hon. Secretary of the Museum.
6	"Sanskrit Drama" by A. R. Krishna Sastri ...	Received from the Registrar, University of [Mysore, Mysore.
7	"Hana prapancha" by V. Sitharamiah ...	Do do
8	India House (brochure printed by Messrs. Raphael Tuck and Sons, Ltd.)	Do do
9	Epigraphia Indica, Vol., XXIII, Part I, January 1935.	Received from the Manager of Publications, New Delhi.
10	Do do II, April 1935.	Do do
11	Annual Report of the Archæological Department, H. E. H. the Nizam's Government for the year 1933-34.	Received from the Director of Archaeology, Hyderabad.
12	Annual Bibliography of Indian Archæology for the year 1935, Vol. X.	Received from the Hon. Secretary, Kern Institute, Leyden.
13	Annual Report of the Archæological Department of the Cochin State for 1111 M. E. (1935-36).	Received from the Government Archæologist, Trichur.
14	Administration Report of the Travancore Archæological Department for the year 1111 M. E. (1935-36.)	Received from the Director of Archæology, Trivandrum.
15	A Guide to Seringapatam by Dr. M. H. Krishna, M.A., D. Lit.	Received from the Director of Archaeology, Mysore.
16	A Memoir on Kotla Firoz Shah, Delhi, by J. A. Page.	Received from the Manager of Publications, New Delhi.
17	Vijayanagar Sexcentenary Commemoration Volume.	Received from the Hon. Secretary, Karnataka Historical Research Society, Dharwar.
18	The Cambridge History of India, Vol. IV, the Mughal period (1937.)	Received from the Librarian, Cambridge University Library, Cambridge, England.
19	Epigraphia Zelanica, Vol. IV, Part IV (1937) ...	Received from the Archæological Commissioner, Ceylon.
20	Hassan District Hand-book by G. L. Swamy ...	Presented by the author.
21-22	Southern India Revisited—published by the Wesley Press, Mysore.	Presented by the publishers.
23	The Hand-book of the Jayanti celebrations of Sri Mummadi Krishnarajendra Wadiyar.	Presented by the celebration committee.
24	The Quinault Indians by Ronald E. Olson, Vol. VI, No. 1, November 1936 (Anthropology.)	Received from the Washington University, Seattle.
25	Seasonal unemployment in the State of Washington by William S. Hopkins, Vol. 8, No. 3, December 1936 (Social science.)	Do do
26	Mysore University Question papers, 1937 ...	Received from the Registrar, University of Mysore.

APPENDIX 'D'—*contd.*

Sl. No.	Title of the book	Remarks
27	The age of the Imperial Guptas by the late Prof. R. D. Banerji.	Received from the Benares Hindu University.
28	Archæological Survey of India, Annual Report for 1934-35.	Received from the Manager of Publications, Delhi.
29	A Guide to Belur by Dr. M. H. Krishna ...	Received from the Director of Archæology, Mysore.
30	'Mahavirana Matukate' translated by G. P. Rajarathnam.	Received from the author.
31	Numismata Orientalia Illustrata, the plates of the oriental coins (Ancient and Modern)-collection of the late William Marsden.	Purchased.
32	Numismata Orientalia on the Ancient coins and Measures of Ceylon by Rhys Davids, (1877.)	Do
33	Numismata Orientalia, the coins of the Tulani Dynasty by E. T. Rogers, (1877.)	Do
34	Numismata Orientalia, coins of Southern India by Sir Walter Elliot, (1886.)	Do
35	Hints for coin collectors—coins of Southern India by R. H. C. Tuffnell, (1890.)	Do
36	Coins—Catalogue No. 1, Mysore, by Edgar Thurston, (1888.)	Do
37	The Copper Coins of India, Part 1, Bengal and the United Provinces by W. H. Valentine, (1914.)	Do
38	Coins—Catalogue No. 2, Roman, Indo-Portuguese and Ceylon by E. Thurston, (1894.)	Do
39	The Coins of Tipu Sultan by Rev. Geo. P. Taylor ...	Do
40	Catalogue of the Coins in the Madras Museum by Edgar Thurston (1890.)	Do
41	Coin collecting in Northern India by Charles J. Rodgers, (1894.)	Do
42	J. W. Scott's standard catalogues No. 1, Coins of the world, Gold and Silver, (1910.)	Do
43	J. W. Scott's standard catalogues No. 1, coins of the world, Copper, Nickel, Brass and Roman Imperial Bronze, (1913.)	Do
44	Catalogue of Mysore coins in the collection of the Government Museum, Bangalore, by Tuffnell, (1889.)	Do
45	Chats on old coins by F. W. Burgess (25 illustrations.)	Do
46	An introduction to the study of Ancient and Modern Coins by John Yonge Akerman.	Do
47	Roman Bronze Coinage from B. C. 45-3 ...	Do
48	Illustrated Coin Catalogue by Edgar Lincoln ...	Do
49	The Young Collector—Copper coins of Europe by Franck C. Higgins, (1892.)	Do
50	Coins and how to know them, by G. B. Rawlings...	Do
51	The story of the British coinage by G. B. Rawlings.	Do
52	Hand-book of the English coins by Lewellym Jowitt.	Do
53	Carter's Medals of the British Army ...	Do
54	Spink and Son's—Monthly Numismatic circular 1903, Vol. XI and XII.	Do

APPENDIX 'D'—*concl'd.*

Sl. No.	Title of the book	Remarks
55	Catalogue of Coins in the Phayre Provincial Museum, 1909.	Purchased.
56	Bhawalpur State Treasury list ...	Do
57	'Sri Gomateswara' by G. P. Rajaratnam	Presented by the author.
58	Epigraphia Indo-Moslemica, 1933-34 (Supplement.)	Received from the Manager of Publications, Delhi.
59	Epigraphia-Indica, Vol. XXIII, Part III, July 1935	Do do
60	Do Part IV, October 1935.	Do do
61	Srimad Bhagavata condensed in the poet's own words by Pandit A. M. Srinivasachar.	Purchased.
62	Memoirs of the Archæological Survey of India, No. 56, the Ananda Temple at Pagan by Charles Duroiselle.	Received from the Manager of Publications, Delhi.
63	Mysore University Calendar for the year 1936-37, Vol. II.	} Received from the Registrar, University of Mysore.
64	Mysore University Calendar for the year 1937-38, Vol. I.	
65	English-Kannada Dictionary, Part I, (A. to Billow)	} Received from the Chief Editor and Chairman, English-Kannada Dictionary Committee, Bangalore.
66	English-Kannada Dictionary, Part II, (Billy to Clout.)	
67	English-Kannada Dictionary, Part III, (Clove to Desk.)	
68	Studies in Chinese Art and some Indian influences by J. Hackin.	Received from the India Society, London.
69	The Annual Report of the Baroda Archæological Department for 1935-36.	Received from the Director of Archæology, Baroda.
70-71	The Annual Report of the Mysore Archæological Department for 1935-36.	Received from the Director of Archæology, Mysore.
72	Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, 1935.	Received from the Local Secretary, A. I. O. C., Mysore.
73	Yogamakaranda by T. Krishnamacharya ...	Do
74	Mysore Mysiri by T. Srinivasarangachar ...	Do
75	Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, 1935.	Received from the Registrar, University of Mysore.
76	Epigraphia Indica, Vol. XXIII, Part V, January 1936.	Received from the Manager of Publications, Delhi.
77	The Travancore Archæological Series, Vol. VIII, Text of Inscriptions.	Received from the Director of Archæology, Trivandrum.
78	Annual Bibliography of Indian Archæology, Vol. XI, for 1936.	Received from the Kern Institute, Leyden.
79	Ancient Times, A History of the early world by James Henry Breasted.	Purchased.

APPENDIX ' E '

Expenditure on the Archæological Department, Mysore, during the year 1937-38.

				Rs.	a.	p.
I. Salaries—						
Director's Allowance (Rs. 50 per month)	...	...	...	600	0	0
Assistant to the Director (Rs. 200—20—300)	...	...	...	3,600	0	0
Architectural Assistant (Rs. 200—20—300 half)	...	...	...	1,800	0	0
Establishment	...	...	...	5,710	13	0
Watchman for excavation area, (allowance)	...	...	...	60	0	0
				<u>11,770</u>	<u>13</u>	<u>0</u>
II. Travelling Allowance	...	...	...	855	14	0
III. Office Expenses—						
(1) Contingencies	...	...	...	901	9	0
(2) Museum	..	...	...	99	15	0
(3) Printing charges	...	...	...	2,287	5	9
(4) Clothing to menials	...	...	...	42	11	0
(5) Furniture	...	...	...	61	0	0
(6) Photographs (for sale)	...	...	...	233	0	0
IV. Library	...	...	...	99	14	6
				<u>16,352</u>	<u>2</u>	<u>3</u>
Grand Total of I, II, III and IV	...	...	...	16,352	2	3
Add—Receipts remitted to the Treasury—						
(Being the sale proceeds of publications and photographs)	241	6	0
				<u>16,593</u>	<u>8</u>	<u>3</u>
Total	16,593	8	3

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ERRATA.

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Plate V, 2				<i>read</i>	Bhairava, Nidugal, p. 8	"	Virabhadra, Nidugal, p. 6
Page	16	line	3	"	Pl. V, 4	"	Pl. VI, 3
"	31	"	18	"	Vīragal	"	Vīraga
"	34	"	29	"	Pl. XII, 2	"	Pl. XIII, 2
"	63	"	35	"	of	"	cf
"	70	"	29	"	ladies	"	damsels
"	71	"	2	"	syringe	"	piston
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"	95	"	24	"	of <i>between</i> is <i>and</i> one		
"	113	"	33	<i>read</i>	centuries	<i>for</i>	century
"	115	"	34	"	II	"	I
"	145	"	2	"	salutation	"	saluation
"	151	"	41	"	in	"	n
"	156	"	11	"	name	"	same
"	160	"	22	"	inscription	"	incrition
"	191	"	1	"	Mādhavamāntrin	"	Mādhav amantrin
"	195	"	1	"	arecanut	"	arecaunt
"	205	"	38	"	Bommarasa	"	Bommarrsa
"	206	"	11	"	Arasave	"	Arasasave
"	208	"	6	"	river	"	rive
"	211	"	16	"	pierce	"	piece
"	220	"	11	"	chārya	"	hārya

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